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THE
JEWISH EXPOSITOR,

AND
Friend of Israel.

OCTOBER, 1825.

MISCELLANEA JUDAICA.

THERE is scarcely a more striking point in which the judicial curse inflicted upon the Jews is exhibited to us, than in the constant and active share they took, in assisting idolaters in their persecutions of the Christians during the two first centuries. Justin Martyr tells us of a charge sent out from the chief priest at Jerusalem against Christians, directed to all Jews through the world. A striking example of the manner in which the Jews exerted themselves in persecution, may be seen in the account of the martyrdom of Polycarp, Milner's Hist. of the Church, vol. i.

It is also wonderful, how universally the Jews were persecuted with cruelty and tyranny, in all ages, after the rejection of their Messiah; and with grief be it remembered, that a foul blot rests on the Christian name, from the manner in which we have treated our elder brethren the Jews. So early as the fourth century this evil spirit towards our brethren began to act: Elmacin relates, that in consequence of many Jews pretending to be Christians, while

they were Jews in their hearts, swine's flesh was boiled, and cut into mouthfuls, and a portion placed at the doors of every church. All that entered were obliged to eat a piece of the flesh. Those that were Jews in their hearts refused: and were immediately put to death.* It is well known that about the twelfth century the Jews were almost all usurers, and had become proverbial for their wealth; this subjected them to grievous persecution and injustice, at a period when kings were in much want of money to carry on the crusades; and the corrupt ecclesiastics of the day, sanctioned the persecution of the Jews. The monkish writers represent it as a foul blot on the character of Henry II., that he had protected the Jews from all injuries and insults! But Richard I. gave full vent to the animosity of all ranks against them: he issued a proclamation that no Jew should attend his coronation, and some being detected there, were insulted; they fled — a rumour

* Hottingeri Eccles. Hist. I. pt. i. c. iv. pp. 197, 8. Edit. 1651. 12mo.

was spread that the King had ordered a general massacre of the Jews; the people, therefore, attacked their houses, plundered them, and murdered the owners: the same tragedy was acted in other parts of England. In York five hundred Jews, who had entrenched themselves in the castle, finding the place untenable, murdered their wives and children, threw the dead bodies over the walls upon the populace, and setting fire to the houses perished in the flames!* It was also a common practice to imprison Jews without any cause or pretext whatever, and to exact large sums of money for their ransom. The revenue arising from this source was so great, that there was a particular court of the Exchequer set apart for managing it.† Henry III. borrowed 5000 marks from the Earl of Cornwall; and, for his repayment, consigned to him all the Jews in England.‡ In the year 1263, at Easter, a massacre of the Jews took place in London, encouraged by Fitz-Richard, mayor of that city, in which five hundred persons were slaughtered.§ In the year 1255, after having exacted enormous sums, Henry III. demanded 8000 marks of the Jews, threatening them all with death if they refused to pay; they, losing all patience, asked permission to leave the kingdom with their effects; but this was refused. The Jews were accused of having crucified a child in derision of Christ, and eighteen of them were hanged for this pretended crime, and their

goods seized upon.|| In France it was enacted by law, that if any Jew should embrace Christianity, he would forfeit all his goods to the crown!

In the reign of Edward I., immense numbers of Jews were butchered on the charge of adulterating the coin:—two hundred and eighty were hanged at once in London alone—their property (the real cause of their death) was every where confiscated; to save appearances, however, a moiety of the money thus obtained, was set apart and bestowed on such as became Christians. At length, however, Edward resolved to banish all Jews from his kingdom, and to seize on their whole property,** leaving them only what was sufficient to bear their charges to the Continent, where new persecutions awaited them. Many of them were robbed even of this small pittance, and thrown into the sea. No less than 15,000 Jews were at this time banished and robbed of their effects, and very few of that nation have since resided in England. This took place in the year 1290. Many valuable Hebrew books and MSS. were at this time destroyed through the ignorant bigotry of the times. At Huntingdon and Stamford, their furniture and books were sold by auction. At this sale, Gregory of Ramsey, purchased many valuable Hebrew MSS. which he bequeathed to his monastery.†† At Oxford, great multitudes of their books fell into the hands of Roger Bacon,

* Hume's Hist. Eng. vol. ii. ch. 10.

† Madox's Hist. of the Exch. ch. 7.

‡ Id. p. 156.

§ Chron. T. Wykes, p. 59.

|| Hume, ch. 12. M. Paris, p. 613.

** Walsing. p. 51. Heming, vol. i. p. 20. Trivet. p. 266. Hume, ch. 12.

†† Leland de Script. Brit. ii. cap. 323. p. 321, 2. Oxon. 1709, 8vo.

or were bought by the Franciscan friars of that University.*

It should be remembered, that Christianity is not accountable for these infamous persecutions and massacres; it was not Christianity, but a gross corruption, a vile perversion of Christianity, that prompted this bloody work. How different the feelings that now influence men's minds! How different the spirit that now pervades society! Because now, the corruptions with which Christianity was overwhelmed, by the blessing of the Almighty have been removed; its benign influence is permitted freely to expand over our land, enlightening the understanding, and purifying the conduct of all within its healthful atmosphere, even though their hearts be untouched with its divine power.

Yet the Jews were not without eminent men, even in the midst of these persecutions. In Spain, during the twelfth century, flourished Aben Ezra, Maimonides, David Kimchi, and Solomon Jarchi.

R. Aben Ezra, was born about 1099. His oriental learning was extensive; he was celebrated as an astronomer, and as a physician: but his fame is built upon his "Commentaries on all the books of the Old Testament," in which, contrary to the usual practice of Jewish commentators, he explains the literal sense of the sacred writings. He spent much of his life in travelling, impelled by a thirst for learning. He died in Rhodes, about A.D. 1174.†

R. Moses Ben Maimon, or Maimonides, was born in Spain, A.D. 1131. His learning in various languages, eastern and western, was amazing. Persecutions in Spain drove him into Egypt, where he spent the rest of his life: for a time he traded as a jeweller, but afterwards set up a school, and was appointed physician to the Sultan, for which he was allowed a pension. His works were numerous; the principal of them are *יד חזקה* "the strong hand," which is a digest of the laws of the Talmud. *מורה נבוכים* "The instructor of the perplexed," is a work explaining the difficult passages, phrases, allegories, and ceremonies of the Old Testament, and is particularly valuable, for its excellent exposition of the grounds and reasons of the Mosaic laws: "the most rational work (says Dr. Adam Clarke) that ever proceeded from the pen of a rabbin." Maimonides died in Egypt, ætat. 70, and was buried in the Land of Israel: so great was the grief of the Jews, and also of the Egyptians, on account of his loss, that the year in which he died was called *lamentum lamentabile*, and for three whole days a universal mourning was appointed.‡

R. David Kimchi was a zealous defender of Maimonides. His Commentaries, and especially that on Isaiah, are held in much estimation. His grammatical works have formed the basis of future grammarians.§

R. Solomon Jarchi, was born in France, A.D. 1105. He travelled

* Warton's Hist Eng. Poet. i. Diss. 2.

† Relandi Anal. Rabbin. pp. 69—80. Basnage Hist. Jews, b. vii. ch. viii. pp. 625, 6. fol.

‡ Buxtorf. Præf. in Moreh Nev. Basil. 1621. fol. Basnage, B. vii. ch. viii.

§ Reland. Anal. Rabb. pp. 81—102. Basnage ubi sup.

much. His Commentary on the Old Testament is censured by Dr. A. Clarke, (*Commen. in Gen. Pref. p. iii.*) with being so obscure as in many places to be unintelligible. He also wrote a Commentary on the Gemara; and a Gloss upon the Talmud goes by his name. He died in 1180.*

In the thirteenth century some of the Dominicans and others applied themselves to the study of the oriental tongues, with the design of attempting the conversion of the Jews and Mahomedans. In one of their general chapters, held in Valenci, in 1259, it was ordained that the prior of Spain should institute a school in the convent of Barcelona for the study of the Arabic tongue.† Raymond of Pennafort, or Pegnafort, general of the Dominicans, condemned the violence with which the Jews were treated, and endeavoured to promote their conversion by instruction, and the adoption of mild and persuasive measures. James I. of Arragon, published several edicts to promote this laudable design, and Pope Gregory IX., to whom Raymond was chaplain and confessor, countenanced public discussions with the Jews; the most noted of which was held in the palace, before the King of Arragon, A.D. 1260. The disputants were Moses Bar Nachman, a learned cabalist, and Raymond Martin, and Paul Christian, Dominicans. Both sides claimed the victory. See Basnage *Hist. of the Jews*, b. vii. ch. xv. pp. 660, 1.

Moses Ben Nachman (frequently called Rambam) was born at

Gironne, in 1194. He applied himself to physic, and afterwards became a cabalist. His works are principally cabalistic expositions of the law. He died at Jerusalem, where he had built a synagogue.‡

The following is a decree obtained by Paul Christian from the King of Arragon, strongly characteristic of the religious spirit of the times; it is translated from Wagenseil's "*Tela Ignea Satanæ*," a work written by Nachman, and published by Wagenseil, giving an account of the above-mentioned conference. The decree is addressed to the Jews.

"We command and strictly charge you, that whenever our beloved son, Dr. Paul Christian, of the order of Friars Preachers, (Dominicans,) whom we have sent to shew you the way of salvation, shall come to you to your synagogues or houses, or any other place, for the sake of preaching the word of God, or of disputing, or of conferring with you together or separately, respecting the holy Scriptures, in public or in private, or by way of familiar conversation: that ye come to him, and mildly and favourably listen to him; and, as far as ye know, answer his questions respecting faith and the holy Scriptures, with humility and reverence, and without calumny or subterfuge. And that you also permit him to have the use of such of your books as he may want, in order to shew you the truth; and the expenses which the said brother may have incurred in conveying from place to place such books as he deemed necessary for teaching you the truth, (the brethren of his order by their constitution being

* Reland. *Anal. Rabb.* pp. 59—69.

Basnage *ut supr.*

† Simon. *Lettres Choisis*, III. p. 112.

‡ Basnage, b. vii. ch. xv. pp. 655, 6.

freed from expenses,) be careful to discharge, placing them to our account, and deducting them from the tribute which ye should pay us. Moreover we strictly charge and command all bailiffs, vicars, and other officers, in every part of our dominions, that if the Jews aforesaid do not freely comply with what is before-mentioned, that they oblige them by our authority as they desire our favour and affection. Given at Barcelona, iv. calend. Sept. anno Dom. ciccclxiii."*

Raymond Martin, the other advocate of Christianity in this remarkable discussion, had devoted himself to the study of the oriental and Jewish literature for the purpose of attempting the conversion of the Jews. He wrote a work against the Jews, called *Pugio Fidei*, "The Poinard of Faith," which proves the author to have possessed extensive rabbinical learning. The edition of this work, published by Carpzovius, at Leipzig, in 1687, fol. contains an introduction to Jewish theology, and a short account of the conversion of Herman, a Jew, to Christianity, written by himself. Raymond Martin died in the convent of the Dominicans at Barcelona, in 1284.†

James I. of Arragon, in whose presence the discussion took place, was so attached to the Jews, that he received moral lectures from them:‡ and commissioned them to write books of piety and devotion for him. R. Jona, (1264,) wrote to another Jew at Gironne, for advice in composing a book to

instruct men in religion and piety, which the king of Arragon had commanded him to write. Yet with unaccountable and capricious inconsistency, this same king prohibited his subjects from reading rabbinical writings; and so far did this proceed, that to have a rabbinical book in possession was deemed a sufficient proof of Judaism.§

Trinity College, Dublin, Aug. 18.

ON THE BURNT OFFERING.

To the Editors of the Jewish Expositor.

Gentlemen,

As the people of the Jews are now exciting the attention of Christians more than at any former period, so the Jewish Scriptures, if I may so speak, are becoming in a peculiar manner the subject of Christian investigation. Some very valuable critical remarks continually enrich the pages of the *Expositor*, and by the labours of those who contribute to your *Miscellany*, knowledge becomes much increased.

While I rejoice, however, in the perusal of the productions of your more learned correspondents, I think we want also communications of a somewhat more simple and spiritual nature, which, by the blessing of God, may be beneficial to the hearts of those among your readers whose understandings are already convinced. It was not in the days of Nicodemus only, that men were desirous of making inquiry of Christ, and yet afraid openly to come to him. You have a chapel where the Jews, for whom you feel deeply interested, may attend and learn the way of life,

§ Du Cange, v. *Charta de Rabi*. ii. col. 517. *Townley's Bibl. Lit.* i. p. 494.

* *Townley's Biblical Literature*, vol. i. pp. 491, 2.

† *Id.* p. 493. *Basnage*, b. vii. pp. 660—662. *Simon. Lettres choisies*. iii. let. 16. p. 113. *Fabrice Titres primitifs*. ii. pp. 143—145.

‡ *Basnage*, b. vii. ch. xv. p. 663.

but many are deterred, on various accounts, from this public manifestation of their desire to gain spiritual instruction, and therefore absent themselves, "lest they should be put out of the synagogue." But though they shun the public gaze, perhaps in private they read your *Expositor*; and since faith cometh by *reading* as well as *hearing* the word of God, if the spiritual nature of their Levitical law were pointed out to them, and they were to see how much of the person, work, and sufferings of Christ are visible in it, it might please God, through such means, to lead some of them to the knowledge of the truth, and make such an exhibition instrumental to their salvation. Should the hint I have thrown out move any of your correspondents to take up the subject, I shall be glad: if, in the mean time, the following remarks on the 1st chapter of Leviticus should meet your approbation, they are at your service; they may be followed up with illustrations of the succeeding chapters, should it seem desirable.

The wisdom of God is seen in the placing of the book of Leviticus immediately after that of Exodus. The latter part of the book of Exodus contains a particular account of the tabernacle and its furniture, and its altar, all of which were preparatives for divine service. The whole would have been imperfect had the work terminated here, and the Israelites might have justly adopted the language of the son of Abraham, "Behold the fire and the wood, but where is the lamb for a burnt-offering?" Now the book of Leviticus opens up this subject. It is full of gospel truth, and shews in

a very striking manner how Moses wrote of Christ.

The first sacrifice that this book treats of is the "burnt-offering," or the whole burnt-offering, because it was to be wholly burned and consumed in the fire, except only the skin. In Hebrew it is *עלה* from the root *עלה* *ascendit*, because, being wholly burnt, it ascended, and went up to heaven in smoke and vapour. In Greek it is *δολοκαυτωμα* and *ολοκαυσον*, i. e. *holocaust*.

There is in the Christian religion a mystery worthy of the most profound research and careful investigation, and the presenting of the burnt-offering to God, agreeably to the divine command, is the key to the development of it; for had there been no Scripture—no history of the creation, no full and subsequent revelation of the seed of the woman, of whom all the appointed sacrifices were typical, and who should appear to put away sin by the sacrifice of himself,—yet, had we any thing like correct notions of the divine character, and saw the offering of innocent victims on the behalf of man, we might at once infer that man had sinned, and that with another's blood he would seek to placate the anger of offended Deity. But we are not left to conjecture: these sacrifices were in use among God's servants till the commencement of the Christian era. The particulars respecting them are recorded for our learning, and the practical use we are to make of them is to imbibe a conviction that we are sinners by nature and by practice, by commission and by omission, and that without shedding of blood there can be no remission.

The appointing of the burnt-offering under the law confirms this. Man never could have devised a vicarious sacrifice himself; nature never could have taught it. The substitution of the innocent for the guilty is abhorrent to all our principles of justice and rectitude, natural and acquired. The Spirit of God first taught it to our first parents; for with the skins of the beasts slain in sacrifice they were no doubt clothed, when the leaves of the fig-tree left them still naked; and then more explicitly was Abel instructed in this great lesson; and the Scripture itself declares, that "by faith he offered an acceptable sacrifice, and that he being dead yet speaketh." The custom of sacrifice was practised by Noah immediately after the deluge, and the whole arrangement of the law of sacrifice was delivered to Moses in the Levitical dispensation: and St. Paul having in his dissertation to the Hebrews, observed how every transgression under that dispensation was marked, and its accompanying sacrifice specified, he says, "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers, once purged, should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it was not possible that the blood of bulls and goats should take away sins. Wherefore when he cometh into the world he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: In

burnt-offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo! I come, to do thy will, O God." So then, all these things look to a suffering, wounded, sacrificed Christ, the true Messiah, "who when he had offered one sacrifice for sin, for ever sat down at the right hand of God."

The character of Jesus Christ the Messiah, is wonderfully developed in the various circumstances attending the burnt-offering, and its immolation for the purpose of putting away sin. It was to be "a male without blemish," *the best of its kind*. Jesus of Nazareth was the first-born of every creature, (see Col. i. 15,) the first-born from the dead, that in all things he might have the pre-eminence; (see Col. i. 18;) "He did no sin, neither was guile found in his mouth:" "he was tempted in all points like as we are, yet without sin." Thus in every respect the antitype answered to the type, and Jesus Christ was a suitable substitute for sinners. And here comes in with all its mighty force the Christian truth: "We are redeemed not with corruptible things, as silver and gold, but with the precious blood of Christ, as of a lamb *without blemish and without spot*." (1 Pet. i. 18, 19.)

This burnt-offering was to be brought of the *voluntary will* of the offerer. (See ver. 3.) Jesus of Nazareth came forward of his own voluntary will to the great sacrifice before the Lord God Almighty. (See John x. 18.) Other sacrifice was insufficient: "Sacrifice and offering thou wouldest not:" then said He, "Lo! I come to do thy will, O God. Yea, thy law is within my heart." And this, moreover, involves an important practical and

experimental truth, viz. that now *the offerer* brings his sacrifice *willingly*. Christ is not offered for all men indiscriminately, and imposed upon men, and enforced upon them for their salvation whether they will or no; every man, Jew or Gentile, who would be benefited by him, must be interested in the act of offering him. Thus Christ put not himself to death—justice inflicted not punishment upon him irrespective of human agency—no, he was taken by the hands of men and crucified and slain. With whatever views they did it, their bringing him to death was *their own act*, and his very murderers were afterwards participators of divine mercy, though with wicked hands they had crucified and slain him.

The offerer further was “to lay his hand on the head of the burnt-offering,” (see ver. 4,) and it was to be accepted as an atonement for him. This ceremony was very significant, and the meaning of it very fully explained in ch. xvi. 21. On the great day of atonement Aaron the high-priest was to do for all the congregation of Israel, what in the burnt-offering each worshipper was to do for himself: “And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions and all their sins, putting them upon the head of the goat.” All this taught most plainly the doctrine of *imputation* of sin to Christ. The ancient Jews saw it and were glad, and thus all believers who died before Christ’s coming in the flesh, were saved on the credit of his blood. Sin is now, by the act of faith, transferred from the sinner to Christ. It is now, in the case of every real Christian, actually taken from his

head, and laid on his surety. This is God’s way, and done by his appointment, and did he not cause the transfer really to take place, he would deny himself.

In the service of the law, the sacrifice of the burnt-offering was “wholly consumed.” It did not end in a procession and dumb show, and mere ceremony: the sacrifice *was offered—was consumed*. So it was with the great burnt-offering, Jesus of Nazareth. His was no feigned act, like acts of accommodation among men. It was real. The iron entered into his soul. He was consumed. “The zeal of thy house hath eaten me up,” was the language of his own lips. The fire of divine wrath was poured out on his head. The whole was thus ratified and finished, and man was freed. How else could he, of whom Daniel prophesied, “finish transgression, make an end of sin, make reconciliation for iniquity, and bring in everlasting righteousness?” This is the hinge on which all turned; and the hand-writing, now blotted out, which the ascending Saviour carried in triumph to heaven, he now wears as a trophy of his victories there.

The blood shed was “to be sprinkled round about upon the altar,”—“on the book and all the people.” Christ often bled—in the garden—when crowned with thorns ---and on the cross. Here was his divine nature sanctifying the gift, and the blood was seen every where. So in the soul’s salvation, Christ’s blood must be at the bottom, as well as round about: this blood is shed for many for the remission of sins. It was accepted as a sweet savour unto the Lord. Could God delight in blood? Not for its own sake; but as typical of

Christ's blood to make an atonement, he did delight in it; and now all who preach salvation by that blood are a sweet savour unto God likewise. (See 2 Cor. ii. 14---16.) Thus in this burnt-offering, the Spirit shews how Jehovah's attributes harmonize in the death of Jesus of Nazareth, and how his sacrifice shall be celebrated through eternal ages.

If this be not the meaning of the Jewish burnt-offering, I desire respectfully to ask the members of that nation to shew what is? Any other view of this subject renders the Jewish law not less burdensome, nor more beneficial than the bloody rites of idolaters, and the religious services of the false prophet.

A. W.

OBSERVATIONS ON MATTHEW XXIV.

To the Editors of the Jewish Expositor.

Gentlemen,

If you consider that the following remarks upon the xxivth chapter of St. Matthew's Gospel are likely to assist in throwing light on that portion of Scripture, which is so intimately connected with the Jewish cause, you will oblige me by favouring them with a place in your Expositor.

I am, yours, &c.

BEN DAVID.

Aug. 26, 1825.

WE read that after our blessed Lord had been teaching in the temple, and had rebuked the Pharisees in the language which is recorded in Matt. xxiii. he departed out of the temple; and his disciples came to him for to shew him the buildings of the temple. He had spoken of judgments which were at hand, and which should come upon that generation; (xxiii.

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35, 36;) this had excited the attention of his disciples: and it seems as if, contemplating the glorious splendor of the edifices around them, and the holy temple in the midst of the city, which they had hoped should continue for many ages, they were desirous of entreating their Master that the city and temple, if possible, might be spared from the impending destruction. They say, "See what manner of stones and what buildings are here!" as if beseeching him to look and to have compassion; but our Lord in reply tells them: "There shall not be left one stone upon another, which shall not be cast down." (Mark xiii. 1, 2, Matt. xxiv. 2.)

As our Lord sat afterwards on the mount of Olives, the disciples came unto him privately, requesting an explanation of what he had said concerning the destruction of Jerusalem; and they addressed him, saying, "Tell us, when shall these things be? and what shall be the sign of thy coming and of the end of the world?" (Matt. xxiv. 3.) It appears from their questions that they considered the three events connected together --- the destruction of the temple, the coming of the Son of Man in glory, and the end of the world---συντελεια του αιωνος---not, strictly speaking, the absolute destruction of this present mundane system, and its passing away altogether for ever, but the end or consummation of the αιων,---the age or era---an expression which *may* or *may not* be intended to signify and include the destruction of the present cosmogony.

The questions proposed are three; and the Gospel of St. Matthew affords a clear and distinct answer to each of them. The questions

and answers may also be traced in the other Gospels.

1st. When shall these things be? ---When shall the destruction of the city and the temple take place?

2d. What shall be the sign of thy coming?

3d. What shall be the sign of the end of the world; or of the end or consummation of the present age or era?

1st. The first question is answered thus at ver. 34, "Verily I say unto you, this generation shall not pass till all these things be fulfilled." And this reply agrees with what is written in Matthew xxiii. 35, 36, in fixing the time of the destruction of Jerusalem within the time of the then existing generation of men.

The second and third questions are in the first place answered together, at ver. 14, exactly in the same manner as they had been asked: "This Gospel of the kingdom shall be preached in all the world for a witness to all nations, and then shall the end come." The universal preaching of the Gospel throughout the whole world, is the sign of my second coming and of the end of the world.

These two questions are again replied to separately as follows.

2d. "As the days of Noe, so shall the coming of the Son of man be." (Ver. 37.) There was no sign given to warn the people, of the day of the coming of the flood; and there shall be no sign given to warn the dwellers upon earth, of the day of the coming of the Son of man. Noah, as a preacher of righteousness, was appointed to warn the people of the approaching flood, and so in the latter day, my written word and preachers of righteousness shall be sent into all the world for a testi-

mony, and to warn the men of that generation, that the day of my coming is at hand. "Watch, therefore, for ye know not what hour your Lord doth come." (Ver. 42.)

3d. "Of that day and hour knoweth no man, no not the angels of heaven, but my Father only." (Ver. 36.) The time of the end of the world, or of the end or consummation of the present age or era, is that which cannot be revealed.

That these questions and answers have been accurately stated, will, I think, be made more apparent by attending carefully to the scope and bearing of the prophecy, which our Lord at this time delivered to his disciples, and from which the preceding answers are quoted. His object appears to have been, to set before them an outline of some leading events, which were ordained to take place from the first to the second advent, and to explain more clearly than had before been done, some of the circumstances attendant upon that advent. The words of our blessed Lord may be stated and paraphrased as follows.

"Take heed that no man deceive you: for many shall come," assuming the name of Messiah, and pretending to be the Christ: "and they shall deceive many;" but be not ye deceived. "Ye shall hear of wars and of rumours of wars," but "be not troubled; for the end is not yet: for nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes in divers places." These things are not the end, or the consummation, but merely "the beginning of the travail pains;" the end is not yet.

The portion appointed unto my

followers is that which I myself partake of. My kingdom is not of this world, and this is not the rest, or the inheritance of my disciples. "In the world ye shall have tribulation." (John xvi. 33.) And "they shall deliver you up to be afflicted, and they shall kill you," thinking that they do God a service; "and ye shall be hated of all nations for my name's sake." In this time of affliction, many, who have professed my name, shall turn away from me; and being offended with the spirituality of my doctrine, they will hate, betray, and persecute those of their brethren, who remain faithful to me in simplicity and in truth. False teachers also shall arise, and by them many shall be deceived. And the love of many shall wax cold by reason of the iniquity that will abound. All these troubles and afflictions will continue during the present era: but he that continueth in my faith, fear, and love, unto the end of his life, shall live unto life everlasting. And they that continue faithful, and remain alive at the time of my coming, shall be saved and preserved from death: for they shall be caught up to meet me in the air, (1 Thess. iv. 17,) and shall abide with me for ever and ever.

You have asked, what shall be the sign of my coming, and of the end of the world? This is the sign to which you must give heed. In the latter day, and almost immediately before my second coming, there will be a very remarkable spread of my Gospel over the whole world. The Scriptures of truth shall be sent unto every nation, and kindred, and tongue, and people, as a testimony: and preachers of righteousness shall go forth to proclaim the tidings of

salvation unto the ends of the earth. Mark and observe this; for when this sign is accomplished, "then shall the end come." It will be a token unto my people that they may discern the approaching times: but the Son of man nevertheless will come in an hour, that even they think not.

You have enquired when shall be the desolation of Jerusalem? I have already told you it shall take place during the present generation. Observe the following sign. "When ye shall see the abomination of desolation spoken of by the prophet Daniel stand in the holy place, then let them which be in Judea flee unto the mountains," and them that are in the city depart from it; for know, that when ye shall see Jerusalem encompassed by armies, the desolation thereof will be at hand." (Luke xxi. 20, 21.) "These are the days of vengeance," and "there shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." And in those days, "if any man say unto you, Lo, here is Christ, or there, believe him not; for there shall arise false Christs and false prophets, and shall shew great signs and wonders, insomuch that, if possible, they shall deceive the very elect." Observe and take heed to this, for "I have told you of it before, and therefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not:" for the Son of man will not come privately or in secret, but "as the lightning cometh out of the east and shineth even unto the west; so shall also the coming of the Son of man be." He will come with a glory and a splendour

that shall astonish all mankind, "and every eye shall see him."

When the desolation of Jerusalem takes place, the Jewish people "shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." (Luke xxi. 23, 24.) These times of the Gentiles will continue for many generations; and great will be the afflictions and the bondage of the children of Israel during this their last and long captivity. "But immediately after the tribulation of those days," when the appointed times of suffering are ended, "the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven; and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of man in heaven. And then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."—"When these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh." (Luke xxi. 28.) And "learn a parable of the fig-tree: When her branch is yet tender and putteth forth leaves, ye know that summer is near; so in like manner when ye shall see these things come to pass, know that it is nigh, even at the doors." (Mark xiii. 28, 29.) The exact day and hour of the coming of the Son of Man cannot, however, be revealed, for that day shall come as a snare upon all that dwell on the face of

the whole earth." (Luke xxi. 35.) And "as in the days that were before the flood they were eating and drinking, and marrying and giving in marriage, until the day that Noe entered the ark, and knew not till the flood came and took them all away; so also shall the coming of the Son of man be." "Watch, therefore, for ye know not what hour your Lord doth come. And be ye always ready, for in such an hour as ye think not, the Son of man cometh."



ON THE SPIRITUAL SELF-INTERPRETATION OF SCRIPTURE.

To the Editors of the Jewish Expositor.

Gentlemen,

THAT your work is the repository of free and fair discussion between Jew and Christian, is a circumstance which will one day give an interest to it beyond all present conception. Especially when it shall be remembered that it issued from the Society, which formed the first simple, and regularly-organized attempt to bring about the conversion of the Jews.

At that remote time perhaps an enquiry will be instituted, as we ourselves have enquired, respecting the information and method of our first instructors and evangelizers; What was the state of Biblical knowledge before the Millennium?

This question, according to my ability, I will endeavour to answer, for the satisfaction of the converted Jews, through the channel of your magazine, which I feel assured will be better known and estimated at that time than it now is. Permit me then to suppose myself to be addressing the chosen people, sitting each under his fig-tree and his vine in the reign of the blessed Immanuel made known to his

brethren, confessing their sin, as predicted in Genesis l. 16—21, Dan. ix. 23, Zech. xii. 10; compare Psalm cv. 17—22.

I would suppose that they will enquire how far, before the Millennium, we were convinced that *the Bible ought to be its own and only interpreter to the utmost, before other helps should be called in?*

In answer to such a question, I would say, that some indeed among us consider the Spirit of God as the sole interpreter of Scripture, exclusively of all other means, directed even in Scripture itself; as, for instance, that of *comparing things spiritual*. But in general we believe that both the Spirit of God and the comparison of the spiritual words of God, are necessary for the interpretation of Scripture.

— ego nec studium sine divite venâ
Nec rude quid prosit video ingenium.

But not to dwell upon the differences of opinion entertained now in the world, I would wish to point out examples of those, who consider and apply the Bible as its own interpreter to the utmost.

First, then, with respect to doctrines generally necessary to salvation, I would observe, that the Church of England requires to be believed, those doctrines only, which either are expressed in the very *words* of Scripture, without note or comment; or those which can be proved from Scripture, in the method of reconciling together, and summing up *all* that Scripture says on those doctrines; which implies a complete previous comparison of all spiritual things relating to those subjects. As a specimen of this method in its purity, I refer to the Articles of the Church of England, and to Bi-

shop Horsley's Sermons, alleged by Hartwell Horne, vol. ii. p. 54—9, and to Mr. Jones on the Trinity. The present age in general, by flying from the extreme PLUS, has crossed the medium PAR, and is rushing into the opposite extreme MINUS. (Rev. xxii. 18, 19.)

Dum vitant vitia, in contraria currunt.

Secondly, with respect to the types and prophecies of Scripture, I would observe that the principle of *spiritual self-interpretation*, taught in 1 Cor. ii. 11—13, and proved by the analogy of human and divine writings, has been occasionally exemplified in purity, as by Joseph Mede, and Dr. H. More in harmonizing the visions of the Apocalypse, and thereby making them their own explanation, without note or commentary. But I am acquainted with *nihil simile, aut secundum* in the way of harmonizing the prophetic visions, as the only sure and infallible ground of interpretation.

If we now proceed to inquire whether purely spiritual principles of the spiritual language have been formed upon sufficient scriptural data, I fear that the same charge will be brought against us, as is now brought against the geologists of the 17th century, viz. that "we find little, but theoretical writers without observation, or collectors without general views." As an instance of the former kind, as far as appears, though probably not so in reality, is Lord Bacon himself, who asserts, without alleging any proof, but requiring others to prove his correctness.

"Licet plenitudo et fastigium complementi prophetarum plerumque alicui certæ ætati, vel etiam certo momento distinctur; attamen habent interim gradus

nonnullos, et scalas complementi, per diversas mundi ætates. Hoc opus DESIDERARI STATUO."

The method of proving the principle would be to fix on the third chapter of Genesis, the fountain of prophecy, and read the whole Bible from beginning to end, for the simple purpose of tracing the curses and the promise; or if this were too great a labour, to take the symbols *trees* and *herbs* throughout Isaiah. *Verbum sapienti.* Daubuz has collected twelve admirable principles of this kind in his preface to the Apocalypse, as that the prophet is always a type; and that the context determines the application of symbols, as, e. g. of *the sun*, just as it determines the application of words, as, e. g. of *the king*.

From inattention to this principle it has been assumed that the spiritual language is not reducible to rules, nor always consistent with itself. But were we to pitch upon any one symbolical chapter, and translate it into plain language, as the Concordance would teach us how to do, and not to insert any thought of our own, and would consider a symbol, when once explained, as always explained, to the same degree as we consider so respecting *words*, we should have the law and the prophets. Bishop Horne, in his preface to the Psalms, accordingly observes, p. 20, "Christ and his apostles did not undertake to quote all the psalms they could quote, but only to give a key to their hearers, by which they might apply to the same subjects, the psalms of the same composure and expression. But can we imagine that the Church was not further instructed in the manner of applying the psalms to her Redeemer and to herself? Did she stop

at the applications thus incidentally and occasionally made by the inspired writer? Did she stop because they had not directed how to proceed? We know she did not." (P. 26.) "By substituting Messiah for David, the gospel for the law, the Church Christian for that of Israel, and the enemies of the one for that of the other, the psalms are made our own." He observes, further, (p. 36,) "that in allegories framed by man, the ground-work is generally fiction, because of the difficulty of finding one or two series of facts which shall exactly represent another. But the great Disposer of events, known unto whom are all his works from the beginning to the end of time, *can effect this*. The Scripture allegories are therefore *equally true in the spirit and in the letter*."

Other witnesses to be handed down to posterity are, Mr. Jones, of Nayland, on the figurative language of Scripture, and Dr. Paley's *Horæ Paulinæ*.

"It is incredible," says Bishop Horsley, "to any one who has not, in some degree, made the experiment, what a proficiency may be made in that knowledge which maketh wise unto salvation, by studying the Scriptures in this manner, without any other commentary, or exposition, than what the different parts of the sacred volume furnish for each other."

I would illustrate these remarks by putting a few questions, to be solved simply by Scripture, viz. First, what is meant by Babylon, in the seventeenth chapter of the Apocalypse? Answer, ver. 5, 9, 18, and compare ch. ii. 20, in the use of a Concordance. Secondly, When were Babylon and the beast to commence, and how long to

continue in their last state? Answer, ver. 8, 10—14, 17. xix. 19. to xx. 2. Thirdly, Are we at this time warned of any danger from the beast and from Babylon? Answer, ch. xviii. 4. ii. 20, 24, 25. xiv. 9, &c. Fourthly, What attention is due to prophetic warnings? Answer, ch. i. 3. ii. 29. xiii. 9. xvii. 9. 2 Pet. iii. 14—18. 1 Tim. iv. 1—9. 2 Tim. iii. 1, 12, 17.

TEXTUARIUS.

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OBSERVATIONS ON MALACHI III.  
AND ISAIAH IX.

*To the Editors of the Jewish Expositor.*

Gentlemen,

As your valuable Miscellany advocates the cause of Christianity among God's ancient people, by leading them to the means of knowing, that their promised Messiah is long since come in the flesh, ---that Jesus of Nazareth was he, ---and that it is now vain for them to look for another---it seems expedient to endeavour to prove to them this important fact, by as many passages of their own Scriptures as possible.

I shall, therefore, in the first place, submit some remarks upon a passage of this description, which, in my opinion has a two-fold application; inasmuch as it beautifully illustrates other prophecies, regarding the effect which Messiah's appearance should produce, and at the same time is sublimely descriptive of the personal work which, as the Saviour both of Jews and Gentiles, it was allotted to Messiah to perform.

In the book of Malachi, chap. iii. 3, there is a clear and sublime prediction of his divine and human nature, as God and man, expressed in language which was well understood, by the Jews themselves,

as descriptive of Him whose appearance they anxiously looked for at that time.

They then expected, and even to this day many of them are of opinion that, instead of a symbolical appearance, as in the days of Moses, the Lord God himself would appear in person upon earth, as their King and their Deliverer. It deserves therefore to be particularly noticed, that in conformity with this very idea, this prophecy of his future appearance is in perfect accordance with what they were expecting: for it is pronounced by the Lord God himself, through the prophet Malachi, in the first person, when predicting the antecedent appearance of his forerunner, who was to prepare the way, and give warning to the Jews of his actual arrival, "Behold, I will send my messenger, and he shall prepare the way before me." Here the person who makes the revelation to the prophet, is evidently the same who was afterwards to appear upon earth; for immediately after, he is also denominated, "The Lord whom ye seek," the very divine person whom ye expect from heaven; "The Messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of Hosts." By a fair construction of the whole sentence, it is perfectly clear, that the person who repeats the promise so emphatically at the termination, is precisely the same as he who, at its commencement, makes his revelation to the prophet, namely, the Lord of Hosts. Then follows a prediction of the consternation which his appearance should excite among them, and of the means by which he should effect their purification.

Verses 2d and 3d. "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap, and he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."

When his forerunner, or "messenger," John the Baptist, actually appeared, and commenced his preaching, great was the fear and consternation, which his history informs us, he excited among the inhabitants of Jerusalem and Judea? For we are informed, they flocked to him from all quarters, and said, "What shall we do?" and he said, "Repent and be baptized;" and accordingly it is stated, that they "were baptized, confessing their sins."

But John soon turned their attention to one greater than himself, for he said unto those who came to be baptized, "I indeed baptize you with water, unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost, and with fire." It is remarkable that the same figure, descriptive of the means of their purification, which is used by the prophet Malachi, is also used here to describe the power and effect of the Holy Spirit, and of the other means to be employed by Christ for their renovation — "Fire," which clearly points out both the application of that prophecy to Christ as the promised Messiah, and the fulfilment thereof by him in that character. He is not there described as a warrior; as a conqueror, to deliver them from their

national adversaries, but as a purifier of their hearts and lives from their more grievous enemies, sin and corruption; and as one who would refine them as silver and gold is purified, and put "a new spirit within them."

This prophecy wonderfully corresponds with, and illustrates the prediction respecting the birth and character of the Messiah, recorded in Isaiah ix. with respect to his divine nature, and also the effect which his appearance should produce, and the consequences that would result to their nation from that event; so that the two prophecies strongly corroborate each other.

The passage in the prophecy of Isaiah, to which I more particularly refer, is in the fifth verse: "For every battle of the warrior is with confused noise, and garments rolled in blood, but this shall be with burning, and fuel of fire." And to understand the propriety and force of this allegorical description, it is necessary to connect it with verse 2, and part of verse 3: "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. They joy before thee, according to the joy of harvest, and as men rejoice when they divide the spoil."

The joy here foretold, which the Jews should experience through the appearance, or incarnation of Messiah, must be the effect of their moral and spiritual improvement, from the enlightening of their minds with the knowledge of Christ, as Messiah; and that this purification and refinement would, in its accomplishment, be effected by means resembling, in their operation, that of a furnace for purifying gold and silver, "by burning,

or fuel of fire;" as was afterwards more particularly shewn by Malachi, as before remarked. The import of which appears to be, that after the coming of the Messiah, it would require a long and severe process to purify them from their corruptions, and the effects of their apostacy; so that it would be to them like the pulling out of a right eye, or the cutting off a right hand, or the scorching heat of a furnace; but that in the end they should come out of all that affliction, so refined as to reflect the very image of their Saviour, just as the liquid silver in the crucible reflects the face of the refiner when the process is completed; and that then their joy should be such as is here represented, and they should walk for ever afterwards in the light of his countenance.

It hath been alleged that this fifth verse, as it stands in our English translation, before quoted, "conveys either no meaning, or a meaning plainly inconsistent with the context; for, (adds the expounder, after reciting that verse,) it there follows, 'For unto us is born the Prince of peace.'"

"But," continues he, "if the victory here spoken of be spiritual, can it be with burning and fuel of fire? and if this verse really did (which it does not) speak of any battle of the Messiah as opposed to other battles, yet was it possible for Isaiah to say, that other battles are attended with noise and blood, but this with burning and fire, because there is born the Prince of peace? The words have no opposition in the original, as in our present translation, but they describe the destruction of all the instruments of war, and of these as of no further use, because the

kingdom of everlasting peace was then begun." (See the Expositor for January last.)

It is quite plain, in my apprehension, that this expounder has by far too soon anticipated the time when men "should beat their swords into plough-shares, and their spears into pruning-hooks, and learn war no more." The birth of the Messiah, as he himself declares, was "not to send peace on the earth, but a sword." To those who would receive him, he was indeed "the Prince of peace," in a spiritual sense; but while he was so, yet his declaration to them was, "In me ye *shall* have peace, but in the world ye *shall* have *tribulation*." As to the higher ranks among the Jews, and the great body of the people, it was justly said, "He came to his own, but his own received him not." Again, the Roman governor said, "Thine own nation have delivered thee unto me." To these Jesus was the messenger of awful judgments, by the sword as well as by other means. And although, as the same prophet elsewhere prophesied, as to the Messiah, "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach glad tidings to the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." Yet it is there also added, "To proclaim the acceptable year of the Lord; and the day of vengeance of our God," &c. So that his kingdom could not be said to have commenced upon his incarnation: had that been the case, he would not have taught his disciples to pray that it might come. Before it could be said that his kingdom had begun, so as to restore

peace to the world, a very long and bloody contest was to take place, which actually did ensue, and is not yet terminated. The verse in question, therefore, although in the latter branch it has a very remote reference to the reign of Christ, by way of consequence has no immediate reference to it, notwithstanding it be followed with a prophetic declaration, "that a child was born," &c. one of whose titles was "the Prince of peace." The verse simply refers to the circumstances of two very different situations of the Jewish Church, and draws the contrast between them. Under the Assyrian invasions of her children, Zebulon and Naphtali, there was nothing but the noise of the warriors to be heard, and nothing to be seen but desolation and "garments rolled in blood," accompanied with darkness of mind and dismay, and no prospect of any deliverer. In the vision now under consideration, the Jews were to be placed in the furnace of affliction, but it was to purify and refine them, and it was to issue in joy and gladness, like "the joy of harvest and of those who divide the spoil," accompanied with "light" and liberty. In this lies the contrast; and in this view of the verse, which I humbly think is the proper one, our translation, is full of meaning, and exceedingly correct, and in every respect consistent with the context.

It appears to me to be a matter of great consequence as it regards the Jews, and professing Christians also, to maintain the excellence of our authorized version, and not to permit incorrect objections, or misconceptions of it, to pass unnoticed.

This prophecy also, when com-

pared with that of Malachi, before commented upon, clearly establishes the divinity of Christ, and the two thus united are quite conclusive upon that important point.

I am, your's, &c.

W. R.

Aug. 29, 1825.

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OBSERVATIONS ON ACTS XVIII. 5.

To the Editors of the Jewish Expositor.

Gentlemen,

IN the second lesson for the morning, according to the arrangement adopted by the Church of England, viz. Acts xviii. 5, we read, "Paul was pressed in the spirit, and testified to the Jews (*that*) Jesus (*was*) Christ." The addition of *earnestly*, according to the original, and the subtraction of *that* and *was*, which do not occur, seem to add to the impressiveness of that clause of the verse. There is another circumstance perhaps worthy of notice in the collocation of the words: in the original it is, the Christ Jesus. In preaching to Christians who admit that Jesus was the Messiah, their attention seems to be judiciously called, first to Jesus, secondly, to the Messiah. By so doing the Gospel history is dwelt upon, as confirmed by its own evidence, and additionally confirmed by reference to the prophetic Scriptures; shewing that Jesus, in whom we believe, was the Messiah whom the Jews expected. In preaching to Jews, who do not admit that Jesus was the Messiah, the contrary plan seems here to be suggested: viz. shew them from their own Scriptures the character of the Messiah whom they still expect, because they admit the genuineness, authenticity, and inspiration of those writings; then give proofs

of the genuineness, authenticity, and inspiration of the Gospel history, and having done so, display his character as exhibited in them, as man, the Word made flesh, the Word, the Messiah.

In this way, it seems, that the truth, as it is in Jesus, is less likely

to oppose itself to their prepossessions and prejudices, than by adopting the mode best adapted to a Christian audience. I am,

Gentlemen, your's, &c.

PHILOJUDEORUM.

Aug. 20, 1825.

HEBREW POETRY.

A Hymn in Rhyme.

I will be swift as an eagle and a fawn,
Also strong as a panther and a lion,
I will set my face as a hard rock,
To do according to the will of my
God, my Father.

Above all possessions get wisdom,
Above all dignity choose humility,
Be thou far from all false measure,
And first of all, from tenacity.

I will give praise, also glory,
Unto God, who hath weighed lofty
things in his span.

אֱהִיָּה קל כַּנְּשֵׁר וְצָבִי
גַם עַז כַּנְּמֵר אוֹ לְבִיָּא:
אֲשִׁים פָּנַי כְּחֶלְמִישׁ
לַעֲשׂוֹת כְּרָצוֹן אֵלַי אָבִי:
עַל-כָּל-קִנְיֹן תִּקְנֶה חֶכְמָה
עַל-כָּל-מַעְלָה תִּבְחַר שְׁפָלוּת:
הִרְחַק מִכָּל-מִדָּה רָעָה
וּבְרֹאשׁ כָּלֶן מִן הַכִּילוֹת:

אֶתֵּן שִׁבְחָה גַם תְּפִאֶרֶת
לְאֵל תִּכֵּן רוּם בְּזָרָת:

PROCEEDINGS OF THE LONDON SOCIETY.

JOURNAL OF THE REV. JOSEPH
WOLF.

Bassorah, Aug. 17, 1824.

You will permit me to divide my present journal into two parts. The first part will contain the few researches I have made relative to the Jews and Christians of this country, which really may be considered highly classical: and the second part will relate my more immediate exertions for the advancement of the Gospel, which is the power of God unto salvation.

Bassorah, July 4.—The Jews at Samana and Bassorah believe that the well of Zanzam, near Mecca, is the same

well where the angel of the Lord found Hagar, and which she called Beer-lahai-roi, as appears from Genesis xvi. 7—14. But this tradition seems to me erroneous beyond all doubt, for Beer-lahai-roi in the Scriptures, where Hagar lived, was in the way to Shur, which is the wilderness from Egypt to Palestine.

All the Jews at Bassorah, Bagdad, and those of Ana, believe that Ana, a city four days distant from Bagdad, is the ancient Anathoth, mentioned in Jeremiah xxix. 27. It is now inhabited by a considerable number of Jews.

The Jews of Bassorah, and those of Persia, who reside at Bassorah, give a melancholy account of the condition

of the Jews in Persia. The Jews there are more oppressed than their countrymen in the Ottoman empire. The courtiers of the Shah often go in search of beautiful virgins of the house of Israel, and when they find a handsome Jewess, they give notice to the Shah; and the daughter of Israel is immediately brought to the Haram, and forced to embrace the Mahomedan religion, and to put on the slavish ornaments of queen consort. The bereft and afflicted parents do not dare to manifest a sigh, which would be considered as high treason, and the unhappy girl is not allowed any more to kiss the hands of her parents, or to say to them, "Peace be with you;" for that salutation of peace belongs only to the enemies of that religion in which she was born, to the enemies of her nation.* And although residing in the same city with her parents, she is not permitted to see them any more. Thou, who lovedst thy people more than Mordecai did, and who art more, much more compassionate than Esther, when wilt thou hasten to send the letter of glad tidings, unto all the Jews in all the provinces of the earth, with words of peace and truth contained in thine everlasting Gospel?

There are sixty Jews from Persia, at Bassorah, who sought an asylum in the land of a tyrant, on account of the greater oppression which they suffered in Persia.

Elihu Ben Abraham Levi, a native of Shiraz, in Persia, called on me. I asked him the reason of his having left Shiraz, where his wife and children are! He replied, "On account of the hardness of our captivity, which is great, through the abundance of our sins. When we are assembled in the synagogue, we are often surprised by the entrance of a soldier, sent by government, with an order in his hand to pay such and such a sum to the Shah! Our law forbids us to curse the king, and for this reason I will not curse my king, nor curse with a

cursing the Shah of Persia. But I must say, we wait anxiously for the redemption; for heavy is our captivity, heavy is our burden, heavy is our slavery. I have been at Jerusalem, and in the land of Aghwan, (Afghan,) even down to Bokhara, the Jews are every where princes, in comparison with those of the land of Persia." He then gave to me the following particulars of the Jews in Persia.

The High Priest at Shiraz is named Elihu Ben Ruben, and the Nassi (Prince) is named Rabi Elasar. There are five hundred families of Jews at Shiraz. The Jews at Shiraz are remarkable for their disposition to turn Mussulmans, on account of the oppression they suffer.

Jews are found in the following places in Persia:—

1. Sarghoon, five hours from Shiraz, on the road to Ispahan; 50 families.
2. At Ispahan; 500 families: the High Priest at Ispahan is named Pinhas Ben Elihu.
3. Kashaan, where there are many rich men; 700 families.
4. Tauran; 260 families.
5. Maszenderan; 100 families.
6. Gilad; 30 families.
7. Yazd; 500 families: the name of their High Priest is Moses.
8. Mash-had; 300 families: the name of their High Priest is Mordecai Cohen.
9. Yrad; 34 families.

So far he was able to tell me of the Persian Jews: but Elihu Ben Abraham Levi is a great traveller, and he saw the peaceable condition of the Jews residing at Bokhara, which place the Jews believe to be Halah and Habor, mentioned in 2 Kings xvii. 6. There they live in peace, their High Priest, Khakham, Joseph Maarabi, directs and judges all affairs between them. Two thousand families of Jews are living there. Not far from Bokhara is Balkh, where one hundred and fifty families of Jews reside; they live in their own quarter of the town, the gate of which they shut every sabbath-day. The name of their High Priest is Simkha. Not far from Balkh is the town Shahr Sabs, where sixty families reside.

* The Mahomedans do not allow Christians and Jews to give each other the *salam*, which signifies peace.—*Wolf*.

Eliau Ben Abraham Levi was at Cabul, in the land of Afghan. At Cabul there are resident twenty Jewish families, who live in brotherly peace with the Mahomedans of the country. I asked him what may be the reason that the Jews at Cabul find favour in the eyes of the Mahomedans. He said, that the Mahomedans in the land of Afghan pretend to be descendants of the ten tribes; and pretend to have a written genealogy, by which every one of them knows of which tribe he is: and they have Tawarikhs, in which it is related, that after the destruction of the first temple, twelve families came to Cabul, where they settled themselves, and having no priests with them, nor books, they soon forgot their language, and the tenets of their religion; and were finally compelled to embrace the religion of Mahomed, the pseudo-prophet of Arabia.

This account of Eliau Abraham Levi nearly coincides with that of Dr. Buchanan concerning the Mohomedans of the land of Afghan; for as far as I can remember, (not being at present in possession of Dr. Buchanan's researches,) Dr. Buchanan tells us, that he had an Afghan servant, who said he was a Jewish Mahomedan. To inquire, therefore, more fully into the state of the Afghan Mahomedans seems really of much importance. After my mission to Persia is ended, and I have made my second visit to Jabl Tor, or before, I should wish to go to Cabul. I have now before me the account of the kingdom of Cabul, by the Hon. Mountstuart Elphinstone, by which I find that Sir William Jones was inclined to believe the supposed descent of the Afghans from the Jews; and Mr. Elphinstone himself, although he doubts it, confesses that the account the Afghans give of themselves is by no means destitute of probability.

The Jews at Bokhara, the Mahomedans in the land of Afghan, the Jews at Sanaa, those in the deserts of Hatramawt, and the Rechabites at Khaibr, ought not to be lost sight of by the friends of the Jewish cause. The Persian and Bassorah Jews believe very strictly the transmigration of the soul.

July 8.—I went with Sheikh Yousuf, an Arab, to Zubeir, where I lodged in his house. Zubeir is the place where unquestionably the ancient Bassorah stood. Ali and Zubeir, the companions of Mahomed, fought a battle there. A Jew of Ana resides there, to whom I gave an Arabic Gospel.

I called at Zubeir upon Sheikh Abd-Alaziz Shawan, the Mufti of Zubeir, and I took with me an Arabic Bible and Testament. He read for a while several portions of it, and he then observed, that the English, some years ago, were sadly imposed upon "by (as he expressed himself) the Satan Jawad Sabat, afterwards called Nathanael Sabat, who pretended, for a long time, to have been converted to Christianity." Abd-Alaziz Shawan shewed me then a book published by Sabat, and printed in his own house, after his apostacy, in which he ungratefully abuses Mr. Thomason, and the Christian religion. The Mahomedans, however, seem to entertain a greater regard for Mr. Thomason, than for their own countryman. I saw in this book Sabat's own hand-writing, for he himself sent the book to Abd-Alaziz Shawan. Abd-Alaziz Shawan made me a present of the book, and I made him, in return, a present of an Arabic Bible and a Testament. One of the Mussulmans present, however, took Sabat's part, and said that Sabat had only professed Christianity for purposes of literary research. It seems that Mussulmans have the same idea, which is, alas! countenanced by some Christians, that a man may embrace any religion for the sake of literary purposes. I myself believe that one may be a Jew to Jews, and a Gentile to Gentiles, and a Turk to Turks, as far as the principles of these three denominations do not affect the fundamental principles of Christianity, and as far as these accommodating concessions advance either the glory of God, or the welfare of mankind, but not further.

I had intended to penetrate the desert, to ascertain whether it is true, (as I heard from the Jews of Bassorah,) that the river Ahava, mentioned in

Ezra viii. 31, is near to Bassorah, and inhabited by Arabs, who call it Nahr-Alhava; but the heat was so insupportable, that Sheikh Youssuf refused to accompany me, observing, that he was assured the heat would kill me. I returned therefore to Bassorah.

July 24.—I proposed the following questions to the Armenian Bishop.

Quest. 1.—What is the origin of the name of Armenia?

Bishop. The name Armenia is taken from Arm, one of the sons of Hayk, who was one of those who built the tower of Babel. The Armenians are likewise called Hayk.

Abba at Venice pretends that Haik is mentioned in Tobia i. 24. Isaiah xxxvii. 38. Genesis viii. 4. 2 Kings xix. 37.

Quest. 2. Where are the Armenians now chiefly established?

[*The names of fifty places are here given, which it is supposed may not be very interesting to our readers.*]

Quest. 3. What do the Armenians believe of Jesus Christ?

Bishop. Christ is perfect man and perfect God, and the Son of God, and one person of the Trinity.

Quest. 4. What is their manner of baptism?

Bishop. The godfather takes the child, and stands at the door of the church. The priest cometh, and asks, What do you wish? The Godfather says, I wish the child to be baptized. *Priest.* (Prays, and says,) Do you believe in the glorious Trinity? *Godfather.* Yes, I myself and the child do believe in the glorious Trinity, God, Father, Son, and Holy Ghost; one of those three is Christ, the true Son of God, and our Saviour, born of the Virgin Mary by the Holy Ghost, born after nine months, whom we believe to be perfect man and perfect God. He preached in the world, and suffered all the pains of the cross, was crucified, died, and was buried, for the sake of our in-dwelling sin; and by this he saved us from the power of the devil, and after three days he rose again, and then ascended upwards towards heaven, where he

sits at the right hand of the Father: and he will come again to judge the quick and the dead.—Then they enter the church, near the water. The priest prays over the water, and puts three drops of the holy oil into the water, and then the priest asks the godfather three times, What do you wish for this child? *Godfather.* I wish you to baptize the child, to be saved from original sin, and the devil, and to serve the Lord. *Priest.* It shall be done according to your desire.—Then the Priest puts the child into the water, and washeth the head with three handfuls of water, and prays, and saith: I baptize thee in the name, &c. and then dips the child three times in the water, and names the child, and then gives it to the godfather, and says thus: Christ having been baptized in the river Jordan, the heavens were opened, and the Holy Ghost descended upon Him like a dove.—Then the priest prays again, and anoints with ointment, 1. the forehead of the child, saying: The holy oil put on thy face, may it be to thee a seal of the Father, Son, and Holy Ghost, that his grace should be upon thee! 2dly, On the eyes of the child, saying: Oh! that thy eyes may be opened, and that thou mayest never slumber the sleep of eternal death! 3dly, He anoints the ear of the child, saying: Oh! that thou mayest hear the commands of our Saviour, and the Gospel! 4thly, He anoints the nose of the child, saying: Oh! that it may be a savour to you of the world to come! 5thly, He anoints the mouth of the child, saying: Oh! that every evil conversation may be banished out of the mouth! 6thly, He anoints the hands of the child, saying: Oh! that thy hands may always be prone to do good! 7thly, He anoints the child upon his heart, and saith: Oh! that the holy Spirit may be put into thy heart, and give thee a new heart! 8thly, He anoints the back, and saith: By this seal of the Holy Ghost mayest thou be kept from the insidious assaults of the devil! And lastly, He anoints the feet of the child, saying: Oh! that thou mayest walk in the

best road, leading to life everlasting! —The child wears, for three days, a white shirt, and a coat of white and red colour, indicating the divinity and humanity of Jesus Christ. Some drops of the consecrated wine are given to the child.

Quest. 5. What is their manner of marrying?

Bishop. When a pair design to marry, the curate must first ascertain that they who wish to marry each other are not relations. Then they send for the priest, who takes two rings, one for the bride, and the other for the bridegroom, and on the day of marriage they go to the church-gate, where the priest asks them whether they want to marry, and then he asks both of them: "Do you intend to marry?" They both say, yes! *Priest*, (addressing himself to the bridegroom,) says: If the wife should become poor, or sick, or lame, would you then assist her? *Bridegroom.* "Yes," and the bride answers a similar question in the same manner: and then they enter the church together with the witness; a Testament and a cross are given to both bride and bridegroom; and then they pray. The priest then reads the Bible and Testament, and a portion of the Prophets. After this, the priest ties a cord on each of their necks, of white and red colour, which is sealed by the priest with sealing-wax; and they are not permitted to see each other for three days. After three days they come again to the church, where the priest unseals them; and after this they come together.

The Armenian priests read every Sunday before the service begins, a legend from an Armenian book, written 900 years ago, called Asmaur, composed by one Gregory Vocazer.

The following legend of Melchizedec is to be found in that book.

"Saghem was a king, residing in the place *Saghem*, (Salem,) and he begat a Son, called Saga; Saga begat a son, called Melchi; Melchi begat two sons, the one called Melchi, and the other called Melchi-zedeg; and the father loved Melchi, and the mother

loved Melchi-zedeg. King Melchi was a worshipper of images, and one day when he was about to offer sacrifice to his idols, he said to Melchi-zedeg, take one of the servants, go to the herd, and fetch hither seven bullocks that I may offer sacrifice. As Melchi-zedeg went on his way, going to the herd, he considered the sun, the moon, and the stars, and he said in his heart, "He, who made all these things, should be worshipped and adored—for these things are proof to me, that there is a Maker of all things, who is without time, and who liveth for ever and ever. That Being invisible, and that maker is God, who knows every thing that is in the heart of man, and to him alone sacrifices ought to be brought!" And meditating on these things, Melchi-zedeg returned empty to his father. His father asked him, "where are the bullocks, my son?"

Melchi-zedeg. "Be not impatient, my Lord, and hear me!" The father said: "What hast thou to say, my son?" Melchi-zedeg replied: "Those idols to which thou wishest to offer sacrifice, are surely not gods; and the bullocks should be offered up in sacrifice to the Most High God, the possessor of heaven and earth, who is maker of all things, and who dwells in heaven above, and on the earth beneath." The indignant father exclaimed, "Go, and do as I command thee, if not, thou shalt die by my hands!" Melchi-zedeg returned to the herd. And the king Melchi went to his queen consort, and said: "Let us sacrifice one of our sons to the images." The queen sighed, and said sorrowfully: "Then, oh my lord, sacrifice Melchi, and not Melchi-zedeg." Soon after this Melchi-zedeg returned, and brought seven bullocks with him;—and there were 503 boys, who were taken to be sacrificed; and beside them, many sheep and cattle. And when the altar was prepared, and the sacrifice began, the mother of Melchi-zedeg said, with great sorrow of heart: "Melchi-zedeg, Melchi-zedeg, art thou not heart-rent for thy brother, whom I have borne, and to whom I gave suck—whom I brought up upon

my knees ; alas ! he is now to be sacrificed to the devil, the enemy of mankind !” Melchi-zedeg, on hearing this, said to his mother : “ It is done !” And he fled to the mountains ; and the mother went to see the remains of her sacrificed son. Melchi-zedeg, when he arrived on the mountain, knelt down, and lifted up his hands towards heaven, and said : “ Lord and Father of us all, thou, who possessest heaven and earth—I beseech thee, O God, to hear me at this present time, and grant that the abyss may swallow up those images, which have been the occasion of the death of my brother !” And the Lord heard this prayer, and opened the mouth of the earth, and all the images were swallowed up with the people, and every thing that belonged to them. And Melchi-zedeg came down from the mountain, seeing that his prayer was heard, and he went in the fear of the Lord to the forest, where he remained seven years ; and his nails grew several inches long, and the hairs of his head and beard reached unto his feet ; and his back became like stone ; and his food consisted in leaves of trees, and his drink was the dew of heaven.

After seven years were elapsed, a voice was heard from heaven, saying to Abraham : “ Prepare your ass, and take with you costly garments, and take scissars and razors, and go to the mountain of Olives, and cry aloud thrice, and call unto a man of God ; and a man shall come forth of a wonderful appearance. But be not afraid of him, although the hairs of his head are entangled ; and his eyes full of blood, looking wild and gloomy around ! Go, and shave his head, and pare his nails, and dress him in other garments, and he shall bless thee.” And Abraham fulfilled the command of God ; and then Melchi-zedeg came out from that place, and every one who saw him, was affrighted ; and Abraham himself was affrighted. And Melchi-zedeg said : Fear not, but tell me who art thou, and what dost thou require ?” And Abraham answered : “ I am Abraham, believer in the living God, who sent me to shave thy head, and to pare thy nails, and to

dress thee in these garments, and thou shalt bless me.” And Melchi-zedeg said : “ Do, as the Lord commanded :” and Abraham did so. And after five days they came down from the mountain. And Melchi-zedeg took a horn and prayed, and anointed Abraham in the name of the Lord ; and then he blessed Abraham, saying : “ Blessed be thou of the Most Highest.” And he said, “ Thy name now is *Abram*, but hereafter thou shalt be called *ABRAHAM* !” And suddenly a voice was heard from heaven, saying : “ Abraham ! Abraham !” And Abraham said, “ Here am I, Lord !” and the Lord said : “ Abraham, because none have remained of the family of Melchi-zedeg, therefore Melchi-zedeg shall be spoken of, as one without father, without mother, without descent, having neither beginning of days, nor end of life ; but made like unto *JESUS CHRIST*, the Son of God !”

Mesrop Wardabet the Divine, is said to be the inventor of the Armenian characters, and translator of the Scriptures into the Armenian. The life of Mesrop is taken from Asmaur, printed at Constantinople, written by Gregory Vocazer, and from the History of Armenia, written at Venice by Mekhetaar.

“ As the sun shineth (saith Gregory) in the sky, so have Mesrop and Isaac shined in Armenia. Mesrop was born in the village Hazakas, near the city of Taran. His father was a good man, and his name was Wartan. He was educated in his youth in Greece, and was a pupil to Nerses the Hourapet, (patriarch,) and he became a writer. And when Nerses departed this life, he went to one of the chiefs of Arwana to ask assistance, who employed him as a writer in the kingdom of Armenia. He was a very wise man, and knew many languages, Greek, Syriac, Persian, &c. ; and he remained seven years, until the third year of the Armenian king Khosnoa, and he stood in high reputation. The kingdom of Armenia was then in great confusion and trouble, and he, considering that the pleasures of this world soon pass away, was determined to become a true follower of the cruci-

fied Saviour, and he went to the city called Kohtan; and he went to a church, and then went for a short time into the wilderness, and spent his time in weeping, and in praying, and in heavenly meditation. And he then called together many people, to teach them the holy Scriptures; and he taught them with humility, the knowledge of the will of God. And he came forward with a good example like a saint, as recorded by eye-witnesses. Mesrop was at that time an extraordinary man, for the people were proud and vain, therefore his appearing was as the appearing of an angel; a man pure in understanding, and whose bodily constitution was able to endure hardships; he was a man of great faith, and he was indefatigable in teaching others. Isaac Parthiph lived in his time. And Mesrop heard of all that Isaac did. And observing the superstition of the people, he requested Shabit, the principal man of the town, to assist him in abolishing certain abuses practised by the people, which Shabit did. Khorinazi saith, he personally witnessed and saw that the devils were entirely driven out from that place to the city of Maraz. Mesrop went about in villages and towns, preaching and admonishing every where. He was continually reading the holy Scriptures, and he translated them afterwards into the Armenian tongue, for at that time the Armenians had no translation of the holy writ. But as the Armenians at this time were not possessed of letters, his whole mind was taken up in inventing characters for his nation. And he rested neither by day nor by night, and prayed that he might be enabled to find some way of giving characters to his countrymen, and that he might be enabled to translate those holy books. Mesrop came to Isaac, and observed that Isaac was also praying to God for the same purpose; and they were not able to obtain their wish, but still they continued praying and fasting. Mesrop at length took leave of Isaac and returned to Kohtan. And some time after, Mesrop returned to Isaac, and they both consulted together, and sent many

learned men to Wagharshaba'. And at the time that Wramshabo the Armenian king was on the throne, a Syrian priest, Daniel by name, invented some characters, and Mesrop and Isaac sent to fetch those characters: and they were brought, twenty-nine in number; but Mesrop and Isaac found that they were not able to pronounce the names of the characters. Mesrop therefore took some of his disciples with him and went to Syria, and came to Samosata, where he found a monk, a wise and celebrated man. He remained there to pray, and then suddenly he saw in a vision a hand before him, writing upon the stone the letters and the names of them. Mesrop, full of joy, began to copy, and to pronounce them from the beginning of the alphabet to the end: and thus he was enabled to translate the whole of the holy Scriptures.

“He returned to Isaac with great joy, and established schools. He went to Teflis, and there made other characters for them, and established schools there. Then he went to Afghanistan, and invented characters for them, and established schools there also.”

From this period the Armenians became enlightened with the knowledge of the holy Scriptures, and in the discipline of the church. In his time they sent boys to Athens to learn astronomy and philosophy. Twelve were sent, six of whom were so much distinguished, that their names are mentioned by the historian.

(To be continued.)

POLAND.

EXTRACTS FROM THE JOURNAL OF
MESSRS. A. M'CAUL AND G. WERMELSKIRCK.

(Concluded from page 359.)

April 14.—In the morning there came the two old Jews who had received tracts last night. One had been up all night reading them through, and begged the loan of a New Testa-

ment, to compare the passages pointed out in the tracts. His request was granted. To the other we lent a New Testament in Jewish. After this came a great many Jews, old and young, for tracts. Several young men, who had read the tracts received yesterday, asked for Tremellius' Catechism: but we refused it, unless they could give the three proofs contained in No. 8, that Messiah was come. It was now curious to hear them. Some could not remember them, and went away to learn them, and then returned; amongst others, the Rabbi's son. We took care to explain them well, so that we hope they will also remember them well. One young man came to dispute, and he attacked Gen. xlix. 10, and also asked us, if we believed the law, why did we not punish adultery with death, &c. M'Caul asked him why he did not speak upon Dan. ix. 24. He made some attempt to do so, but did not succeed, and at last went away. We remark here, that all the Jews with whom we have spoken, granted that this passage refers to the Messiah, and that Daniel is a true prophet. In the afternoon we had again a great many visits, though but little disputation. One time, when six Jews were present, Wermelskirck asked them what should Messiah's offices be? A young Jew answered, "Prophet, Priest, and King." Upon this M'Caul asked him for a verse out of the Bible to prove the priesthood of Messiah. But this he could not adduce. We then asked all the others present, but they remained silent. After making them ashamed of their ignorance, we showed Ps. cx. and asked them, how could Messiah, who was of the tribe of Judah, not Levi, be a priest? This puzzled them exceedingly, and at last they went away to find an answer. In the mean time another young Jew came, who gave the usual Jewish answer that כהן does not always signify a priest, but that it may be a prince. We replied, that it might be so in other cases, but was not so in the present, for Melchizedek was really a priest, inasmuch as he received tithes, and blessed Abraham.

Jew. Melchizedek was a priest

before the giving of the law, and the Messiah must be a similar priest.

To this we assented, and showed how Messiah is a priest, because he offered a sacrifice, and was now gone into the true Holy of Holies to present his blood, and would come at last to bless those that wait for him. With this the Jews were content, and looked at us with wonder and astonishment, as they always do when we speak for any length of time. After this we asked, with what should Messiah be anointed?

Jew. The kings were anointed with a particular ointment, but as there is no oil in heaven, Messiah shall be anointed with חן (grace).

Wermelskirck. If Messiah is to come, as Daniel says, like the Son of man in the clouds of heaven, where must he get his body, for there are no bodies created in heaven?

This question literally struck them dumb. At last they said that Messiah was long since born, and that he had gone to heaven, from whence he would come. Wermelskirck showed them, that this was exactly what we asserted. We had, after this, some conversation respecting repentance, and M'Caul related the parable of the marriage supper, not mentioning whence it was taken; insisting especially on the necessity of having a wedding garment. This pleased them, and seemed to make impression.

Soon after a young Jew came, and attempted to show that the passage out of Haggai referred to the third temple, and not to the second; but we showed from Exod. iv. that חתונה signifies second, and not last; and also that it must apply to the second temple, from the pronoun הנה, which occurs three times in the passage. This day we had a great deal of conversation respecting graven images, which is a tremendous stumbling-block. The Jews objected also, that the Christians consider Messiah to be God, and yet they do not what he has commanded.

April 15.—We had a few visits from Jews; and as they knew we were setting out, several of the young men

who had disputed with us, came in a friendly manner to say farewell, and wished us a pleasant journey. About two o'clock we arrived at Sidlee, a considerable town for Poland, where there are, as we have been told, 800 Jewish families. We were not able to see the Burgomaster, and consequently could not commence our business.

April 16.—Early in the morning we saw the Burgomaster; and when we thought the synagogue service was over, we set out to visit the Maggid. The Maggid is in effect the same as Rabbi, but he does not receive so much salary. We found him a man advanced in years, but unhappily more than half drunk. A brandy bottle stood before him, which he offered to us. He disputed a little from the last verse in Daniel, but from the state he was in, we could not stay long. When we made some reply to what he said, he asked, "Did the gentleman hear what I said? if he did, let him put that in his head." On entering we presented him with a New Testament, which we left with him. Scarcely were we out of the house, before some Jews followed for tracts. We gave away two, and went to our lodging. There soon arrived two or three young men. At last an old man came to return the New Testament which we had left with the Maggid. He attempted to dispute a little, and quoted Isa. lxii. and Mal. iv. to show that Messiah was not yet come. We explained to him these passages, and asked him what should be the purpose of Messiah's coming. This we also showed him from Isa. liii. Neither he nor any of the rest were able to answer any thing. They were so little acquainted with the simple text of the Bible, that they could not distinguish between it, and the commentary of Rashi, which they continually quoted for it. After this the Jews came in crowds, so that we had but little opportunity of speaking to them, though we had abundant time for distributing tracts. This lasted until five o'clock, when we thought it better to cease.

April 17.—In the morning we were visited by all sorts of persons, officers,

noblemen, judges, &c. Some spoke French, some German, some Polish, and others Latin—all came to see what sort of persons we were; and to question us as to our work, whether we were sent by the Government, &c. In the afternoon we were visited again by crowds of Jews, who were more orderly than yesterday, so that we could address them at sufficient length, on the redemption wrought by Messiah. We also related to them the parable of the rich man who said, "Soul, take thine ease." We had the pleasure to observe that they heard it with the utmost attention, and even with feeling. One young man came, and thus introduced himself: "I hear that you are very learned men; I have learned a little too, so I am come to converse with you." Messiah was the subject; but as we demanded a verse out of the Bible for every thing which he advanced, he was obliged to confess that he had studied only the Talmud. This was also the case with several others. This day we sold ten copies of the prophets, and might have sold fifty if we had had them.

April 19.—In consequence of a letter from Mr. Becker, informing us of the intended departure of Mr. O'Neil, we returned to Warsaw.



JOURNAL OF MR. BECKER.

THE following journal of Mr. Becker gives an account of his labours on a missionary tour in the southern parts of Poland. It came addressed to the Secretaries, under the date of the 27th of June, 1825.

I set out from Warsaw in company with Mr. Moses, the assistant of Mr. Diehl, who was going to perform divine service to the Germans at Warka. We arrived at Warka the 1st of June, late in the evening. On the 2d a large congregation of Germans assembled, to whom Mr. M. preached. We administered the sacrament to about one hundred and fifty

communicants. In the afternoon I commenced my labours amongst the Jews. Having visited the proper authorities, I inquired for the rabbi, to whom I was conducted by a Jew, who told me he was the most learned rabbi in Poland. I found him a tall elderly man. On entering his room I took off my cap, but was desired to put it on again by a youth who was with him. I then acquainted him with the purpose of my visit, telling him I wished to speak with him on the prophecies of the holy prophets respecting the Messiah. He did not object, and ordered the books of the prophets to be brought. "Bring me Daniel, Ezekiel, and Isaiah, he cried." By this time, other Jews assembled in his room, who, at the close of the conversation amounted to upwards of twenty-five. The rabbi then began with the subject of the "dry bones," and the temple, spoken of by Ezekiel, and observed something upon the second chapter of Isaiah, as being yet unfulfilled; meaning to shew Messiah was not come. I replied, that I believed these things would be fulfilled at a later period, though part of Isa. ii. had been fulfilled already, as the mountain of the Lord's house was already established. I observed that the time spoken of in Isa. ii. viz. "the latter days," were the times of Messiah from his first coming or incarnation, to that moment when all "the kingdoms of the earth would become the kingdoms of our Lord and of his Christ." And I added, that in respect to the first coming of Messiah, it was plain that must be past, according to Daniel's prediction of the seventy weeks; and that Isaiah instructs us concerning the office of Messiah at his first coming, that he must become a sacrifice for sin. By this time the under rabbi also joined in the conversation, and I had to contend against two. The Lord enabled me to maintain the combat in a friendly manner. The rabbi opened the liid of Isaiah, but he passed it over, and proceeded to something else; when I returned to it, the sub-rabbi endeavoured to explain it of the Jews, which I shewed them must be wrong, as the preceding

chapter is addressed to Zion and Jerusalem, whilst this speaks of the servant of the Lord in the singular number throughout. The sub-rabbi granted that verse 13, in chapter lii. spoke of Messiah, but asserted that the rest did not. The conversation then turned on Isa. vii. 14, of which I gave them the usual Christian explanation, and then upon ix. 6. as also Ps. cx. 1. The two first of these passages they endeavoured to explain of Hezekiah, which I shewed them to be inaccurate, Hezekiah having never been called "Emmanuel," nor "Wonderful, Counsellor, the Mighty God," &c. They said that Psalm cx. referred to David and Saul. I explained to them that this was inconsistent with the expression in verse 4, "Thou art a priest for ever after the order of Melchizedek." The rabbi was now called away, and I continued the conversation with the sub-rabbi and several of the other Jews; and we spoke chiefly upon Gen. xlix. 10, and on Micah v. 1. I insisted that Messiah had come, since the sceptre had departed from Judah; and this seemed to convince one of them, for I heard him repeat it to another. After a little more friendly conversation on religious subjects, I thought it best to withdraw, and some of them shook hands with me. At the commencement of the conversation with the rabbi, a little boy, probably his son, came and shook hands with me in a friendly manner on hearing me speak of the prophets, thinking, perhaps, I was a Jew. Several Jewish women also were present, and the conversation lasted more than an hour. Here again I perceived the evil effects of the book called Toldoth Jeshu; for mentioning something from the New Testament of the history of our Saviour, they gave me to understand that they knew it quite otherwise. During the conversation the rabbi had a book, from which he brought objections against the voluntary sufferings of Christ, quoting his prayers in Gethsemane and on the cross. As I came out of the house I found the rabbi standing with some other Jews, and I bade him a friendly good bye. With the sub-rabbi I left

some Tracts, to which, he said, he would give me a reply. He appeared to know Hebrew grammatically, and to have read the New Testament.

June 3.—Early in the morning several Jews called at my lodgings for Tracts, which I gave them, and conversed with them. Hearing that I was going to preach to the Christians, four Jews stayed, and were seen at the window listening very attentively. Happily I had chosen for my subject the foundation of Christianity, from the Old Testament, and made remarks upon Gen. iii. 15. and xii. 3. Isa. vii. 14. ix. 6. xl. 6. liii. and Jer. xxiii. 5, 6. The Jews were heard repeating my expressions, and making remarks when I mentioned the name Jehovah. At length some one of the Christians, foolishly enough, bade them go away. At which I afterwards expressed my dissatisfaction. One of the Jews, a goldsmith, had been particularly anxious to attend the sermon. In the afternoon a Jewess came, whose father, I heard, was well inclined towards Christianity. I had a friendly conversation with her, and gave her a book for Jewish women, and also lent her a Jewish New Testament. I went afterwards into the town, and entering into conversation with a Jew, in about five minutes I was surrounded by a number of them. I spoke to them for some time. As we were in the middle of the street, I requested them to accompany me to my lodgings. Two of them did so, one of whom was the son of the rabbi. We had some conversation, and the son of the rabbi accepted a copy of each Tract. Before they were gone, two more came in: one of them was learned, but he disliked to hear much of the son of Mary, and he refused to take any books home with him.

June 4, Saturday.—I heard that a number of Jews were assembled in a room reading the New Testament, which I had lent out the day before. In the streets, heaps of Jews were seen conversing together about me. This I learnt from the landlady where I lodged. Not only she, but also her husband, were asked questions by the Jews respecting me. I inquired when

their synagogue would be over, intending to go there; one of them told me by twelve o'clock, and I went accordingly before eleven, but found the synagogue locked. As I went toward the place, a crowd of Jews, both men and women followed me, but not being able to speak to them in the synagogue, and not wishing to disturb the old rabbi, who was going to dinner, I thought it better to return home, than to enter into conversation with them before the house. One of them told me they should meet again at five o'clock, and that I might come at half-past four. Accordingly I went to the rabbi's house, and as I passed through the streets several Jews accompanied me. A boy ran before and announced it at the rabbi's: on my coming there I inquired for him, and his wife told me he was asleep. There were many young Jews in the house, and one opened the synagogue for me. I looked in, and a Jew told me he had spoken with the rabbi yesterday, and that the rabbi did not wish me to preach to the Jews; "besides," he added, "the rabbi can do that a thousand times better—do you preach to the Germans and Poles." I answered him briefly, and made a few observations, but it was in vain for me to speak; they all turned away, and it was plain that the rabbi had forbidden their attending to what I should say. Returning to the rabbi's house, I found a number of Jews and Jewesses collected; the wife of the rabbi said he was still asleep; that he would not see me, and that I should go to the sub-rabbi. I then said to them that I wished to speak to them of the Messiah, and to tell them what he was, when he should come, and what he should do; but as they would not hear me, I was free from blame. I then went away, and was followed by a number of boys to the house of the sub-rabbi, who received me in a friendly manner. I told him what had passed, and shewed him the Prophets and the New Testament, bound together, which I had intended to present to the rabbi. He had hardly looked into it many minutes, before a number of Jews crowded into his room and

before the window. One, outside the window shut the window-shutters, and made the room dark. On the shutters being re-opened, I attempted once more to address them, but they turned a deaf ear to me. A Jew who came from the rabbi's, then said I must go. The sub-rabbi seemed inclined to keep the book, but this Jew having said something to him, he told me I might take the book with me. On going away I wished to shake hands with him, but instead of presenting to me the palm he gave the back of his hand.

I said to all of them, I pray the blessing of God may rest upon you.

June 5, Lord's-day.—A Jewish book-binder came to me early and requested employment. I had a short conversation with him on spiritual matters. As I preached to the Germans, several Jews and Jewesses were again seen to listen; one elderly Jewess, in particular, was very attentive. After service I spoke once more to the bookbinder, who was one of them, and to the Jewess to whom I had lent the New Testament. She seemed to believe what I told her. As so many Jews listened to the sermons, I preached to the Christians both on Friday and to-day; I have no doubt they would also have listened to one preached to themselves, if the rabbi had not prevented it. In the afternoon I preached again, [on Isa. xxviii. 16, and recommended the Jewish cause to the Christians, of whom there were quite as many present as in the morning, nearly one hundred each time.

June 6.—Several colonists, who are living in a wood, and have no minister, begged of me yesterday to visit them and administer the sacrament, which they had not taken for a year. As my business with the Jews seemed at an end, and it was a short distance, I promised them. As I crossed the river to the colony, I gave some Tracts to the Jewish boatman, and spoke to him of Messiah. At the colony I found a numerous congregation, and had between sixty and seventy communicants. Both here and on Sunday, I used the form of Communion Service in the English Prayer

Book. On my way back I spoke with and gave Tracts to a young Jew who was very thankful, even after I explained to him their contents and their object. Going farther, we came to a Jewish waggon, which had stuck fast in the sand, from being overloaded. It was attended by an old and a young Jew, who had great sticks, and were beating the horses. I remonstrated with them, and told them they deserved to be punished themselves in Gehinnon. Where is Gehinnon? the old Jew asked. I told him it was the place of torment; and I presented to him Tract No. 9, containing the ten commandments, and also proofs that Messiah is come. As I spoke further of the Messiah, the old Jew, hearing from my fuhrmann who I was, became very polite, and thanked me for the Tracts. In the evening I had another conversation in Warka, with the Jewish woman, who received the New Testament. She told me the Chasidim were chiefly against me. She said that her father, with whom the Protestant schoolmaster has often had conversations about religion, also read the New Testament. She said they had not yet read it through, and therefore I allowed her to keep it.

June 7.—I set out for Groyca. Before my departure from Warka the Jewess returned the New Testament, doubtless from fear of the other Jews. On my asking her whether she believed, she said she believed I spoke the truth. I left a New Testament, two copies of the Prophets, one bound up with the New Testament in Hebrew, and several Tracts to the disposal of Mr. Kniza, a tanner, with whom I lodged, thinking that after my departure some Jews might come to him with inquiries. On the road from Warka we stopped before a Jewish inn; on shewing the Tracts, several Jewesses and one Jew came to the waggon. Hearing me say that the Messiah was come, one Jewess declared, I shall not believe it till I see him. I then spoke of him to her and the others, and they willingly accepted the Tracts. As soon as I arrived at Groyca several Jews came

into my room. I spoke to them a little, but they would not accept tracts. On going to the Burgomaster, he received me in a friendly manner, and begged me to inform him of the behaviour of the Rabbi when I should visit him. A learned young Jew from another place, who had before been in Prussia, and had received some copies of the prophets from Mr. Way in Posen, told me that the Rabbi in Lissa had ordered all the books to be destroyed. He said, that they must preserve the law when written on parchment, on account of Jehovah, even when written by a heretic; but if printed, it was not better than a Polish book, and they might destroy it.

June 8.—The Jewish schoolmaster who had been sent for by the Burgomaster to ascertain whether the Rabbi was at home, came into the hall. I invited him into my room, and spoke to him concerning the salvation of his soul; but he would not give me any answer to what I said to him from Isaiah liii., of the sacrifice of Messiah, and of his first coming. After he was gone, I went to the Rabbi; but I regret to say, I have come back with sorrow.

This afternoon a Jewish youth called on me, with whom I had a conversation about the same things. I am glad to say he seemed to believe what I told him from Scripture; he also accepted Tracts, Nos. 8 and 29. At the close of this day, about eight or ten grown-up Jews came to me, and as many Jewish boys, to all of whom I have explained the truth as it is in our gracious Saviour. I distributed about ten tracts, which were for the most part thankfully received. One of the boys, about sixteen years of age, enquired particularly, what one must do who wished to attach himself to Jesus? I replied, that he must make himself well acquainted with the Old and New Testaments. Speaking to about eight boys, upon the last verse in Isaiah, I advised them to look to that Messiah of whom the same prophet speaks, in chap. liii. that they might escape hell-fire; and it was upon this that the boy made his earnest enquiry. To some Jews

who were working in the house, I spoke several times in the course of the day. In the evening, one of them asked for books: I gave him some tracts, and lent him a New Testament, to keep till I came this way again.

June 9.—Some more boys came for books; and also an elderly woman and a little girl. To the first I offered the book for Jewish women, but she refused it; and I rather think she could not read. I then made the girl read the book; and the old woman listened to it to the end. Before I set out, I visited the Burgomaster, and told him that the Rabbi complained of the bad lives of the Christians—for which he has, alas! good reasons. The Burgomaster was glad to see me engaged in such a work. He thought I was leaving the place too soon. It might be as well to stay at least a fortnight in every town: and this shews the necessity of revisiting these places.

In the next place, called Mogeluitze, I did not visit the Rabbi, but began at once to distribute books; and thus I distributed a great many more than in either of the two former towns. I began with giving out some tracts, and it was not ten minutes before Jews and Jewesses flocked to me, one after the other, all asking for books. I gave out Proofs that the Messiah has come, —Helps to self-examination, with the Ten Commandments,—Key to Tol-doth; and, particularly, a great many of "An Earnest and friendly Address to the Jewish women." Many, both old and young, came for tracts; it was impossible to count them: but, I think, I distributed about fifty tracts. There came also the Jewish physician, asking for books in a friendly way, and to him I gave "Extracts from Sohar," "Proofs," &c., and several others. There came some, also, who behaved ill. The Jewish landlord asked, what was the meaning of all this? and when I explained it to him, observed, that it was nothing bad. Between the giving out of books, I endeavoured also to explain the gospel to the Jews, but few only were attentive. In the evening I set out for Neustadt.

June 10.—After informing the Bur-

gomaster, I sought an opportunity to begin my labours. On meeting a Jew, I addressed him, and offered him tracts, which he willingly accepted,—explaining to him the contents of the tracts, he was very thankful. I then entered into conversation with the landlord, a Jew, upon Gen. xlix.; to which he could not give an answer. In the mean time, an elderly learned Jew, and a younger one, came into the public-house: with them I had a long conversation upon the prophecies, chiefly about Isaiah liii., and Gen. xlix. The elder Jew endeavoured to reply by many Jewish shifts; but seeing, I suppose, he could not gain his point, went silently away. Mean while, it became known in the town, and other Jews came into the inn with whom I had much conversation upon the coming and offices of the Messiah. One of them was of the sect of the Chasidim, but he behaved well, and gave me an opportunity, by his questions, to set the truth fully and plainly before him and the others. The number of Jews with whom I successively conversed, and to whom I gave tracts, was not inconsiderable; for I spoke almost the whole morning, and distributed nearly seventy copies of different tracts. And though the Jews chiefly knew what must be the contents of the books, yet they asked for them; and for the most part received them thankfully. May the Lord bless this seed also, thus sown in his vineyard!

In the afternoon I set out, intending to travel to Lubochnia, but hearing, after I had travelled about three German miles, that there were only two Jewish families resident there, I stopped at a colony of Germans, where several Jewish families reside. Soon after my arrival, I spoke to one of the Jews, and gave him some tracts; but, it being just before the commencement of their Sabbath, he had not much time to spare me.

June 11.—Another Jew came early for tracts, and I also conversed with him. The Germans see their minister but twice a year. I preached a sermon to them before I set out. Four Jewish women attended, whom I after-

wards spoke to. They expressed satisfaction; and one of them came to me for a book.

I travelled to Wolburg, a town two German miles from Petrikau; where I arrived in the afternoon. Near the public-house, two Jews sat on a bench before a Jewish house. I took the liberty of sitting down, and asking them whether they had heard any thing of those little books which are distributed at Petrikau? One said, No; the other did not choose to answer. I proceeded to speak to them of the Messiah, and pressed the importance of the subject. One of them now began to speak, and said, “we have a learned man here, he can argue with you;” and he sent for the *שׁוּט*, the Vice-rabbi. When he came, we entered immediately upon the great subject of Messiah. I laid Isaiah liii. before him, and asked his opinion of it.

He. It relates to Messiah.

I. Very well. When should Messiah come?

He. He should have come 1500 years ago.

I. From what calculation do you make that out?

He. The world should be 2000 years without the law,—2000 years under the law, and 2000 years under the Messiah; we now write 5585, so he must have come 1500 years ago.

I. But this calculation is not made from Scripture: besides, it is certain that the Jews are behind in their calculation. Can you not bring me some passage from Scripture, to prove that Messiah must have come?

He could not.—We then went into a room.

I. Jacob has said, “The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto him shall the gathering of the people be.” This passage shows plainly when Messiah should come; even before the sceptre or royal power should have departed from Judah, which is now certainly the case long ago.

He. The Jews have got a king behind the river Sambation.

I. That is incredible: for no such

river has been as yet discovered. There is, in fact, no Jewish king, and thus Shiloh must have come; and that Shiloh is Messiah, as you well know from the Targums.

He. Yes, Shiloh is the king Messiah.

I. Then Messiah must have come—and he in whom we Christians believe must be Messiah, because the nations have gathered to him.

He had nothing to object to this; and I proved the point further, from Dan. ix. 24, &c., and Hag. ii.; to which neither he nor any of the other Jews could reply. "But," said he, "Messiah is not God." I opened Jer. xxiii. 5, 6, and said, Here he is called the Lord, i. e. Jehovah our Righteousness. And Messiah must be God, to expiate our sins, as Isaiah says, "The Lord has laid on him the iniquity of us all." The conversation lasted about an hour and a half, and there were between twelve and fifteen Jews present. In conclusion, I gave him Tract No. 8, telling him, that as we had now spoken kindly together on these subjects, he would do well to read further of them; I also lent him a New Testament, till I or my friends in Petrikau should come here again, which he also accepted very willingly. Several other Jews also asked for books, which I distributed to them. After this conversation I set out for Petrikau, and there joined my friends, Wendt and Hoff.

Tuesday, June 14, early, I left Petrikau for Tomaszow. In Wolburg I gave some tracts to a Jew from Lowicz, who was not there when brother Reichardt and I were there in the winter. When I arrived in the wirthshau I found him in the stable, saying his morning prayers, and having his arm bound with the Tephillim. He seemed to wish for tracts, and accepted them willingly. At Tomaszow I addressed some Jews, one of whom, an old man, heard me willingly, but others that passed by would not hear any thing.

June 15.—Set out again before five o'clock for Rawa. Having arrived there I went to the Burgomaster, and spoke to a Jew who happened to be there. I told him of the Messiah and offered him tracts, which he accepted.

I visited also the C— of the country. He is a polite, friendly, and learned gentleman. On my acquainting him with my object, he asked our success. After I had given him some information, he called in a Jew, who is the brother of a banker in Warsaw, with whom he wished me to converse. I addressed him on the subject of Messiah, but he declined entering into deep conversation, saying he was not learned. Though I returned to it several times, yet, after a few short answers, he made his old excuse. The C— desired him to speak with me, but he would not. There was a boy come to Rawa from another place, to become a Christian. The C— spoke to the Jew about him: the Jew advised him to cause the boy to be transported, which the C—, however, declined.

June 16.—I was visited by a Jew, with whom I had an interesting conversation on the prophecies. The man was of an upright mind, and only made reasonable objections. Going away, I asked him to attend our service, and told him my text from the Old Testament. He would have come willingly, had it not been for fear of the other Jews. I offered him a New Testament, that he might read further of what we had spoken together; he accepted of it very willingly, and also several copies of tracts. At ten o'clock I preached to the Germans, where the C— and a good many others were present, but no Jews. Here also, where a great part of the inhabitants are Jews, I took an opportunity of speaking to the Christians of the benefits conferred on them by and through the Jews, and of their obligations to promote the spiritual welfare of that people, by bringing to them that salvation which through the Jews had come to us. After the sermon I spoke to the Jewish boy above mentioned. He insisted on becoming a Christian, though he could not assign a proper reason for it. A German architect offered to be his sponsor. I spoke to a Jew from another place, and explained several prophecies to him, and he seemed not a little surprised that a Gentile should be able to explain their Scriptures. I conversed

with him on Gen. xlix. Dan. ix. Hag. ii. and Isa. liii. He also accepted very willingly a Jewish New Testament, of which I hope he will make a good use. Passing through the street, another strange Jew met me, whom I addressed, and found he had heard of me from the former; he also wished to have some books, and begged for the New Testament in Hebrew, for which he almost fell at my feet. To him also I explained briefly the way of salvation. I must observe that these foreign Jews were more willing to converse with me than the Jews of the town. I should have visited the Rabbi, but heard he was 90 years of age and very infirm. In the afternoon I set out. As I was enquiring at a Jewish inn, the road to a place called Jerusalem, and the Jewish landlord was describing it to my fuhrmann, several Jews also came around the waggon. I took the opportunity of speaking to them of the way to the heavenly Jerusalem, and asked, as in the Psalm, "Who shall ascend to the mountain of the Lord?" The greater part of the Jews soon left me, but one remained, and I gave him the description of that man who should ascend the mountain of the Lord. Soon after, another, who seemed almost wild, began to abuse me. Before I reached the place, we enquired once more of a Jewess for the road to Jerusalem, and she having shewn it plainly, I began to speak to her also of the road to the heavenly Jerusalem, but, whether she did not immediately understand me, or whether she thought I meant to mock her, she soon returned to her cottage. Having arrived at the place, which is a small village, I spoke with a Jew about the true Jerusalem, and in conclusion gave him some tracts, which he thankfully received. Having stopped at night with a colony of Germans, I preached to them the following morning, and before eleven o'clock reached a town called Mnaszow. The first Jew whom I addressed was living in the inn, and with him I had a long conversation, during which he was very attentive. In a short time several Jews came into the inn, to whom I began to speak. There was

one young man whom the others desired to answer me, but he went away and would not do it. I then entered into conversation with several others, some of whom were reasonable men. I shewed them that Messiah must have come, and that our Saviour must be he. They frequently interrupted to ask other questions, but I insisted on first proving my point, and then I answered their objections, which were chiefly about keeping or not keeping the ceremonial law. The conversation lasted about an hour and a half. I there also distributed altogether about forty books; one New Testament was stolen. I gave it out for them to read, and on asking for it, they said, they knew not who had it. The demand for books lasted till the very moment I went away, and then several Jews came running after me for them. One Jew followed for half an English mile. Stopping at another Jewish inn, during a heavy shower, I showed some tracts to a Jew, who willingly accepted them, but desired me not to give any to the other Jews. I understood he wished to read them privately. At the last place where I stopped I could get no room in the public-house to pass the night. I had some conversation in the stable with several Jews who came to me there, and I distributed about twenty tracts; and proceeding on my journey, I reached Warsaw late in the evening.

GERMANY.

LETTER OF MR. SMITH.

Mr. RICHARD SMITH, in his letter dated Breslau, July 29th, 1825, sends an account of a missionary tour, in the course of which he visited many places on the borders of —, where he found a very considerable Jewish population. These parts have not been visited before by a Jewish missionary, and local circumstances make it necessary that the names of places and of persons should not be stated at length. The facts

related appear to us be of some interest.

A family of five children has been baptized at Breslau, and received into a Christian school, where they will be carefully instructed in the principles of Christianity. The father, it seems, has some property to expect at the death of his relations, and has in consequence deferred being baptized himself till after their decease. The mother has been dead some time.

The demand for German Bibles has been great; my stock is nearly exhausted. Also of the New Testaments I have sold many, and have had applications for more. The Scriptures, in a fine clear type like this, and in a language perfectly understood by the Jews, accompanied with excellent marginal references, cannot fail of being a great blessing to this people. I feel great pleasure in circulating them.

I left Breslau soon after the date of my last letter, in order to make a tour to some of the towns in ———, bordering upon the mountains of the ———, and from hence made my way to ———, and to ———.

In ———, where I first halted, I found a few Jewish families, but no means of getting at them, which is generally the case in small towns, and where there are but few Jews.

From thence I set off for ———, halting about two hours in ———, a small town, where I found about two-thirds of the inhabitants were Jews. The inn at which I halted is kept by a Jewess, a widow, a very respectable woman, who has several daughters and one son, all well behaved, and seemingly well educated.

The eldest daughter, who was the only person I saw for some time, I found of very liberal sentiments. She spoke of the Christians of the place with respect, and admired the custom of the reformed Jews, in admitting unmarried females into their synagogues. Her sister, she said, had been in the synagogue of the Reformed Jews in Berlin, but she herself had never been in one. With those who maintain the old customs, the unmarried females must pray at home. She seemed

to have a great dislike to the Polish Jews. I asked her whence that arose? "Is it because you feel that you are disliked by them; or does it arise from any disputed point in matters of religion?" "I can scarcely say," was the answer, "but so much is certain, that when a Polish Jew comes here, we all feel terrified at him; his manners, to us, are so disagreeable!" I asked her if she had ever read the New Testament? She replied, No. I showed her a very neat one in German, which I had in my pocket. She opened it, and this passage immediately caught her eye: "When thou fastest thou shalt not be of a sad countenance." She exclaimed, "O, that is very true." I asked if the Jews fasted much. She replied, "Yes, very much;" and that it was a great penance. I enquired, "Do you take nothing on your fast-days?"—"No, not even a drop of water, from the going down of the sun, when the fast commences, till it is gone down on the following evening." She seemed to think fasting was unnecessary. I remarked, that there was nothing unscriptural in it; and on certain occasions I considered it highly proper. She said it might be so, and that with them it was not considered necessary for the females to fast so often as the males. I asked, when she thought the Messiah would come. She replied, "Never again."—"Do you think that he has already appeared in the world?"—"I cannot say." I told her in what my belief consisted; and then showed her "Bogue's Evidences." In the mean time came her sister, mother, and others. The sister looked over her shoulder into the book with no small emotion, but said nothing. She asked the price of it. I said, six groschen (nine-pence.) She replied, "It must have cost more than that." She then intreated me to buy something of her own work, and fetched from another room a neat silk purse, for which she asked about six times the value. As I wished to encourage her industry, and to leave some books in the town, I told her she should deduct what I had asked for the books, and I would take it; to which she im-

mediately consented. I also gave her two tracts. It happened that I knew a great many Jews in different parts of Germany and France, who were friends of theirs, and they begged I would visit them on my return.

From hence I proceeded to the place to which I had engaged the waggon, where I was quite disappointed, having been led to expect a great many Jews there, and finding but few, and those almost inaccessible. Our publications I knew were partially known through the medium of the chief magistrate of the town, whom I accidentally fell in with about two years ago. I could make nothing out here. I enquired for the Rabbi, who was not to be found, neither could I get to speak to any but a few young shopmen. I gave them some tracts, and left the place as soon as possible.

Returning to ———, I had to wait about half an hour in a town, where there were about eighteen Jewish families. I ran into a shop and bought some little things of a young Jew, who gave me an account of the Jews in the town. Before I left I gave him two tracts, that of Mr. Simeon and No. 8, the latter attracted his attention. To a Jewess in another shop, I gave a copy of "Bogue's Evidences," and she was much delighted with it.

In ———, where I had been before, I again halted about two hours. The Jews immediately came in crowds to the inn. We conversed very friendly together upon various subjects, but none of them asked for books, and I did not offer them any. Their general opinion seemed to be, that every one is most safe in the communion wherein he is born. This opinion appears to be gaining ground among the Jews.

From ———, I went to ———; here I was obliged to remain a short time, waiting for the post waggon. Towards evening I went out, and seeing a young Jew and his mother in a shop, I went in; I asked them a few questions, and bought something, which the boy brought to my lodging. I paid him for the things, and he returned me some money I had overpaid him. I encouraged him to do so in future, in all his dealings, and gave

him a book and a tract: the Sabbath was just commencing.

Soon after came two very respectably looking young Jews, requesting books and tracts. I asked one of them if he read Hebrew? he replied, "Certainly." Do you understand it? "A little." I looked out a passage in the New Testament, and requested him to read and translate it: he did so, but with difficulty. Bogue's book attracted their notice much more than the Hebrew New Testament; and the tract, No. 8, still more so. They appeared at a loss for words to express their joy, and ran out of the room, with a great many good wishes in their mouths, and many thanks to us. Once for all, I wish to be fully understood, that I lay no great stress upon cases of this nature in general. Experience has sufficiently taught me, that such sudden ebullitions of joy are usually but too transient, and expire without yielding fruit. My object is, merely to state things as I find them; but such occurrences cannot fail to give pleasure, when or wherever we meet with them, even though our hopes be blasted in the end: we must ever trust for a blessing upon the rising generation. Others came soon, but I did not think it advisable to let them have any more books at this time, for things of this kind which are new, soon run through twenty or thirty Jewish families in a town. Passing through ———, the waggon remaining there about two hours, I looked about the town, and soon found a very respectably looking Jew, sitting at a door in full Polish dress,—it was the Sabbath. I went up to him; made several enquiries respecting the town, inhabitants, trade, the state of the Jews, &c. He said, that he was staying there upon business, that no Jews were allowed to settle in the town; and they pay very dear for residing there a few weeks occasionally. I found he was a Hungarian Jew, living on the borders of the Turkish territories. He seemed a very intelligent man, and was sighing in silence over the present state of the Jews and Judaism. We soon understood each other; and he spoke openly to me, but confidentially; a great part

of what passed between us I cannot, therefore, relate.

"The present state of Judaism," said he, "is dreadful; but no radical, or even partial reformation can take place amongst us, while we are so oppressed. I myself have long laboured in connection with others, in confidence and in secret, to effect a reform in our worship; but what can be done by a few individuals?—one swallow does not make a summer. Here we dare not open our mouths; we are oppressed on every side,—by the Christians we are despised for being Jews, and by the Jews we should be totally hunted out from our connections, and deprived of bread, if our principles were known. Darkness and superstition every where prevail. The Jews are bigotted beyond any thing that can be conceived; and the Christians, ah!—(here he shrugged up his shoulders,)—they are running in and out of the churches, from morning till night, kissing the pictures and images. What can arise out of this? How is any change to be effected with us, while things are in this state? He spoke this in a desponding tone.

I cited the words of Solomon, **בטח**

אל-יהוה בכל-לבך &c. Prov. iii.

5, 6. He replied, "Very true,—you are going to —, and I will give you the address of a friend of mine there, a very enlightened man and great scholar; who has done much for the Polish Jews: he will be very glad to see you." He invited me up into his bed-room, and showed me his books,—“These (said he) are all I can carry about with me, they are all German.” I looked into some of them; they appeared to be, most of them, philosophical works. He said, that he had long wished to get a copy of the New Testament in Hebrew, but had not succeeded; it was prohibited by government. I shewed him one; he was much pleased. I shewed him also a copy of Bogue's Evidences, and said, “It is your Sabbath; you dare not purchase; I will give you them.” I gave him also a few tracts at his request. He charged me very seriously to mind what I did, and not to speak

so freely to any of the Jews as I had done to him; otherwise, said he, they will lodge a complaint against you. I thanked him, and told him, that I knew and felt where I was, and had determined to proceed cautiously, so as to avoid giving offence to any one. I ought to have said before, that in our conversations upon the prophecies, I asked him, if he really believed Christ to have been the Messiah? he said, yes, he was fully convinced that he had appeared. He walked with me to the waggon; begged that I would visit him on my return, and prayed that God would bless all our efforts.

I passed through but few towns without informing myself as to the number and state of the Jews, and generally found means to distribute some tracts among them, even when I stayed but a few minutes. The tracts here were all new, and I frequently had occasion to see that Tract, No. 8, caused a great sensation. May it please God to bless them, to the saving of some. At the next town we halted about an hour. I saw a Jew walking up and down, and went up to him, and put some questions to him: he answered me, but rather reluctantly. I left him; but soon went to him again. He told me that he did not reside there, but was from a neighbouring town, where there were many Jewish families. I shewed him Tract, No. 8; he asked me if I would give it him, as he could not possibly read it whilst the waggon remained there. He requested to have one of another sort also; which he saw in my hand, saying, that it would give him great pleasure to read them,—that he was a learned man, and had studied the Talmud much in his youth. Soon after came up another Jew and two Jewesses; this I was fearful would bring a crowd about us; and that I might be detained there till the tracts were examined, but it went off very well: the Christians probably, concluding we were all Jews, did not concern themselves about us. The latter Jew, however, was at first disposed to be very insolent, cast his eye upon the

title-page of the Tract, No. 8; tore it out of the hand of the first Jew, and, with a very assuming air, returned it to me; citing a Hebrew sentence from the Talmud,—“Thou shalt not accept of any gift.” It had been well, if many of his brethren with whom we have come in contact, had adhered to the literal reading of these words. I remained calm, and he soon became civil, and begged repeatedly that I would return him the tract; saying that he much wished to see if it contained any thing reasonable. I replied, “no;—I shall return it to your friend to whom I had given it, and not to you.” He went away; but his disappointed curiosity gave him no rest—he soon sent one of the Jewesses to me, to beg that I would sell him one at any price. I said, “I have no more to spare for this place; you must borrow those I have given your friend.” I had, indeed, before told him, when he entreated me to sell him one, “It is the Sabbath, you dare not purchase.” “It is a trifle,” said he, “there is no harm in it.” I replied, “There is no exception made for *trifles* in the Word of God:—to obey him is better than sacrifice.” I tell them the same when they come to purchase on our Sabbath, at which they appear frequently much surprised; but I find it has a salutary effect. The lamentable profanation of the Sabbath amongst Christians, cannot fail of being a great stumbling-block in the eyes of this people; and the senseless attempts of many Christians in this country to lessen our obligation to observe the Sabbath, are really wonderful. Thus the commands of God, written by the finger of Jehovah himself, are made void by the traditions of men; and this sacred day of hallowed rest, converted into a sort of bacchanalian feast!

I afterwards passed through several towns where there were a great many Jews, some indeed were inhabited by them almost exclusively. I found an opportunity of speaking to some of them for a few minutes, to others not at all; but left, in most places, a few tracts, &c., which can say more in a

much better manner than I could. Duly to visit them all would occupy a whole summer; which was not my object at this time.

In —, the number of Jewish families seems to be very considerable, and they seem to live in what is generally termed easy circumstances. There are, doubtless, some poor amongst them, but I saw none. I was unable to ascertain the exact number of families, without making enquiries which might have excited suspicion; which for many reasons (as I think, I have before mentioned) I was particularly desirous to avoid. I distributed some Tracts, &c., amongst them, but privately, not letting any of them know where I was staying; otherwise, as every thing was new there, my lodging would have been thronged, and the door probably shut against us for ever. It would be unfair to give any standard of the state of religion amongst them, from the comparatively small number to whom I found access, in so short a time; these truly, appeared much more concerned about having their cellars well stored with the best wines, than about religion in any form,—they seemed to laugh behind the scenes at the superstitions of Popery, without having themselves found any thing better. I found two Protestant churches here, a Lutheran and a Reformed; at the latter I heard a most excellent sermon in German—well got up, and well delivered. From hence I went to —. There are six hundred Jewish families; the magistrates of the town half Protestant, and half Catholic. The Jews all reside upon the acclivity of a mountain by themselves; it formerly was out of the town, but is now enclosed within its walls, and adjoining the part inhabited by the Christians. Many of the Jews here are very poor, and I fear very ignorant; but my stay was too short to form a competent opinion of their moral and religious state. I found here, in the shop of a Jewish bookseller, some useful Hebrew books; I found moreover, a neat pocket edition of the Psalms, and a new translation of the Bible into

Italian, accompanied with the Hebrew text on the opposite page, by Professor Reggio. Of the prospect of our being able to do any thing here, I shall speak more particularly at a future time; the difficulties presenting themselves, although confessedly great, do not appear to me so formidable as in many places.

MEDITERRANEAN.

WE present our readers with some interesting Extracts from the Journal of our friends, exercising their labours in the countries bordering upon the Mediterranean.

April 1, 1825.—This evening I went to the synagogue, expecting to see it lighted, as it is the eve of the Passover. A Jew told me it will be illuminated to-morrow and Sunday evenings. About half a dozen gathered round me. I was near the reading-desk, on which a very rich crimson velvet drape, with a Hebrew inscription in gold letters, was suspended. I asked what it meant? They said the inscription intimated that the velvet was dedicated to God. They began to shew me how the Hebrew was read. I told them I knew a little of the sacred language; at which they seemed astonished, and three or four immediately went away. Two accompanied me to the door of the synagogue.

April 2.—I went to the synagogue, which was brilliantly illuminated. There were, I suppose, near 3000 Jews present; but little external decorum was discernible. One minute they joined in the prayer; the next in common conversation, laughing, and taking snuff. I inquired of one who was near, the reason of the synagogue being lighted? He said it was a particular feast. I replied, you allude to the Passover. He answered, yes; and turned away, evidently either ignorant of its meaning, or unwilling to converse upon the subject.

There does not seem to be so decided an attachment to the ceremonies of Judaism here as at Gibraltar; and

there is evidently less decorum in their services. I noticed a difference in the manner of worship. It was the evening service. No Torah was carried round;—no wine was blessed and offered to the people to dip their fingers in and anoint the forehead; no myrtle was rubbed in their hands; all which ceremonies were customary at Gibraltar. The countenances too of the Jews were not so marked, nor so evidently Jewish as at the latter place. I could hardly distinguish them from the Christians. It was a melancholy sight to behold so many immortal beings, so enveloped in spiritual ignorance. Would to God that it had been possible for me to occupy the place of the reader, and from thence to declare the truth as it is in Jesus. Would to God that a return of the Pentecostal effusion of the Spirit were vouchsafed to quicken to spiritual life, those multitudes of Jews, “dead in trespasses and sins.”

April 5.—The Tunisian Jew formerly mentioned, sent me some Passover cake. The person who brought it was also a Jew of Tunis, with whom I entered into conversation. After some unimportant remarks, I proposed for his consideration, Jeremiah xxiii. 5—8. He said the Messiah was meant, and that he would come in the year of the world 6000. He owned that Messiah would be the Saviour of the soul as well as of the body, and declared, that at his coming the Jews who were dead would be raised to enjoy his kingdom. I gave him the Tract, No. 9, in Hebrew, and directed his attention to the examination upon the ten commandments. Much was I grieved to perceive him utterly unconscious of transgression, and clinging most tenaciously to the primary error of his fathers, self-righteousness. I endeavoured to convince him of the spirituality of the law, and to shew him in what respect he and all men were guilty of sin. He heard with attention and respect; but I fear his mind is dark, and his heart unaffected.

(To be continued.)

[An Account of the late Journeys for the Society will be given in our next.]

CONTRIBUTIONS TO THE LONDON SOCIETY.

E. G. V.	10	0	0
Fysh, Mr. W. W. Lynn, Norfolk.....	10	10	0
Herbert, late Mrs. Eleanor, Compton-terrace, Islington	40	0	0
Lady at the Scotch Church, Swallow-street, by Rev. J. Arundell	2	2	0
Lockton, Rev. T. Rector of Church Bramptou, Northamptonshire	10	0	0
Puddicomb, Rev. T. Branscomb, Devon,			
For General Purposes	10	0	0
Palestine Fund ..	25	0	0
	—	—	35 0 0
S. V.	5	0	0
U. Y.	10	0	0
Bishop's Hull, Somerset, (Rev. H. W. Rawlins, <i>Incumbent</i> ,) collected after a Sermon by Rev. S. R. Maitland	18	12	7
Bodinin, Cornwall, collected after a Sermon by Rev. Mr. Evans	2	10	0
Cheshire, by G. B. Granville, Esq.	60	0	0
Church Bampton, (Rev. Thos. Lockton, <i>Rector</i> ,) collected after a Sermon by Rev. J. H. Stewart	8	19	0
Hales Owen, near Birmingham, (Rev. George Sproston, <i>Curate</i> ,) collected after a Sermon by Rev. B. Woodd, deducting £1. 0s. 6d. expences	6	0	0
Halifax and Elland, Yorkshire, by Rev. S. Knight	11	15	6
Harwell, Mrs. G. Knight, (For Palestine Fund)	1	1	0
Liverpool, by Wm. Simmons, Esq.	120	0	0
London: Bentinck Chapel, (Rev. B. Woodd, <i>Minister</i> ,) collected after a Sermon by him,			
For Heb. O. & N. T.	21	11	0
Do. do. Young Ladies of Misses ——— Establishment..... For General Purposes ..	4	16	0
	—	—	26 7 0
Blackheath Ladies', by Hon. Mrs. Foy	14	14	9
Greenwich and Deptford, by a few Friends.....	1	16	0
Islington Ladies, by Mrs. Scott	11	4	0
Norwich, by Rev. H. Girdlestone	150	0	0
Retford, Nottingham, by Rev. J. W. Brooks	10	0	0
Sandal Magna, near Wakefield, York, (Rev. T. Westmorland, <i>Rector</i> ,) after a Sermon by Rev. C. Simeon, deducting 14s. expences	13	10	0
Scotland: Edinburgh Female Society, by Mrs. Mack			
(For Palestine Fund)	20	0	0
Irvine Auxiliary Bible Society, by J. Miller, Esq.	4	0	0
Do. Female do. do.	5	0	0
Stratford-on-Avon and its vicinity, by Mrs. Knottesford	31	1	0
Westham, (Rev. S. B. Matthews, <i>Minister</i> ,) collected after a Sermon by him	15	12	3
Do. produce of a Jew Box at Eastbourne	0	15	6

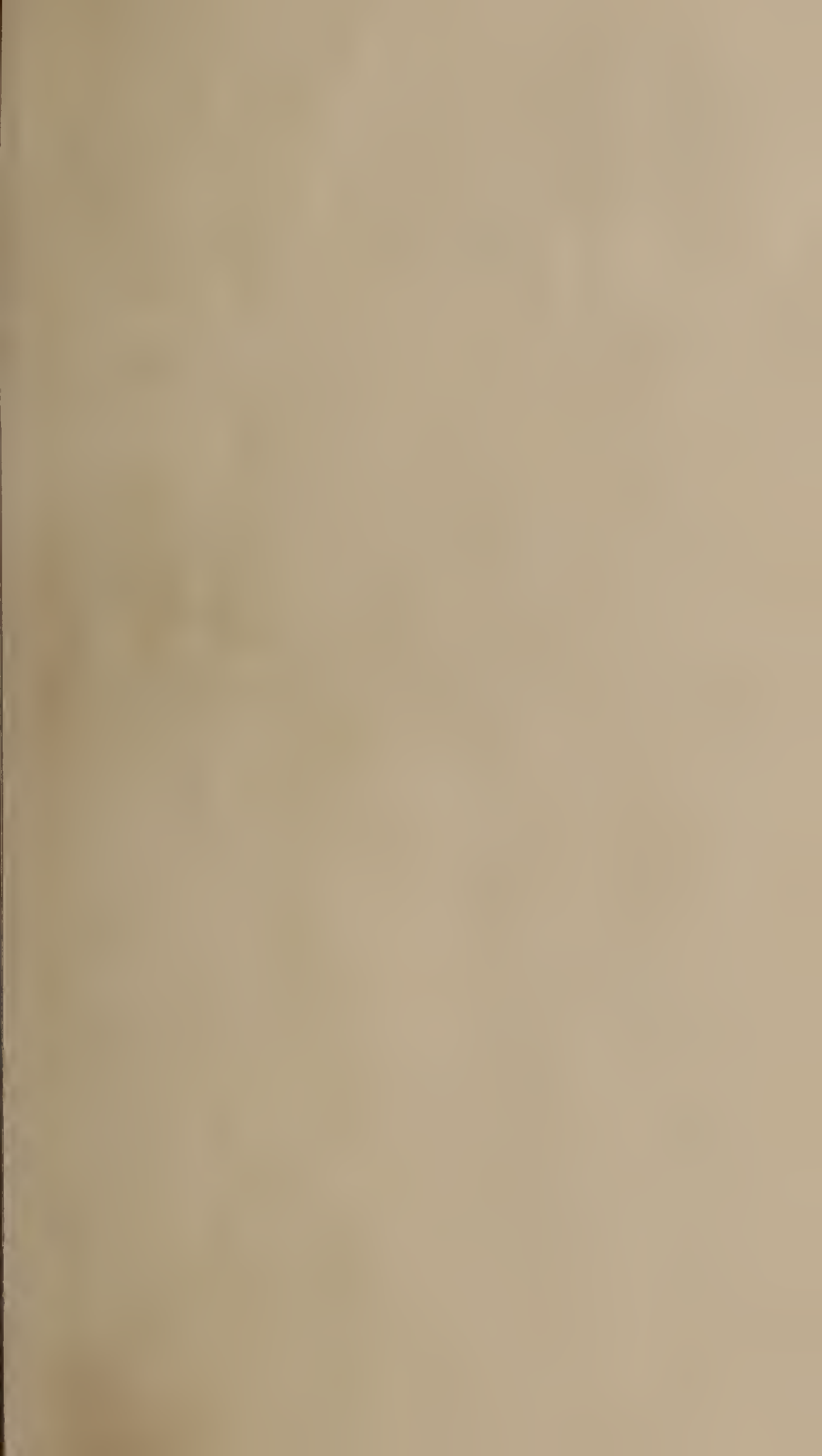
LITERARY NOTICE.

In the Press.—Twelve Sermons, by the Rev. George Hodson, M. A. Minister of Christ Church, Birmingham, and Chaplain to the Lord Bishop of Lichfield and Coventry.

NOTICE TO CORRESPONDENTS.

RABBI CROOLL to TEXTUARIUS, a Friend to the Jews, and Eloa, have been received.

We have received 5*l.* from Mrs. Balfour of Belfast, and an Irish 1*l.* note, producing 18*s.* English, both of which shall be applied as directed by the Donors.



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